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From the Rev. W. B. SPRAGUE, D.D. *Sept.* 1839.

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CAPTAIN WILSON.

Published at the request of the

MISSIONARY SOCIETY.

FOUR SERMONS,

PREACHED IN LONDON,

AT THE SECOND GENERAL MEETING

OF THE

London

MISSIONARY SOCIETY,

MAY 11, 12, 13, 1796:

BY THE

Rev. Mr. Lambert, Hull.
Rev. Mr. Pentycroſs, Wallingford.
Rev. Mr. Jay, Bath, and
Rev. Mr. Jones, Llangan.

TO WHICH ARE PREFIXED,

THE PROCEEDINGS OF THE MEETING,

AND THE

REPORT OF THE DIRECTORS,

WITH

A PORTRAIT OF CAPTAIN WILSON.

ISAIAH xlii. 4.—He ſhall not fail nor be diſcouraged, till he have ſet judgment in the earth; and the *Iſles* ſhall wait for his law.

BY ORDER OF THE DIRECTORS.

PUBLISHED FOR THE BENEFIT OF THE SOCIETY.

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1796.

PROPERTY OF
MISSIONARY SOCIETY.
THEOLOGICAL

THE PROCEEDINGS

OF

THE SECOND GENERAL MEETING.

(Publiſhed by the Directors.)

THE Sermons preached at our late Anniverſary Aſſociation, and the ſtatement of our proceedings, will, we truſt, be read with delight by all who favour the cauſe of Zion; but the aſſemblies muſt have been ſeen, and the diſcourſes heard, in order to feel the deep ſenſation that impreſſed every heart and affected every countenance.

The general expectation of the public made it neceſſary to engage the largeſt places of worſhip, and the Tottenham Court Chapel, Surry Chapel, the Tabernacle, and Sion Chapel, vaſt as they are, were filled from door to door. The number of Miniſters, who aſſembled from all parts of the kingdom, was greater perhaps than any perſon living remembers to have ſeen collected together. And when the object came into conſideration, for which this hoſt of God were offering up their ardent ſupplications to the Throne of Grace, it became a ſcene unſpeakably intereſting, ſolemn, and impreſſive.

On

On Wednesday the 11th of May, the Society, having attended at the Tabernacle in the morning, and heard the judicious discourse delivered by the Rev. Mr. Lambert, assembled in the afternoon at Spa-fields Chapel. The Rev. Mr. Bogue of Gosport, in the chair, opened the meeting with prayer. The original PLAN of the Society was then read by Mr. Shrubsole, and the following Report of the proceedings of the Directors, by the Rev. Mr. Love.

THE

THE

REPORT OF THE DIRECTORS

TO THE

MEMBERS OF THE MISSIONARY SOCIETY,

At the Second General Meeting.

WHEN we reflect on the ſolemn manner in which you unanimouſly conſigned to our care and management the important concerns of the Miſſionary Society; when we contemplate the probable connection between our deliberations and the future happineſs of millions of fellow-creatures; and when we conſider how many gracious perſons, as well as yourſelves, are anxiouſly waiting a faithful account of the enquiries we have made, and the meaſures we have adopted for carrying into effect your benevolent deſign; we feel our minds impreſſed with awe, though conſcious of having diſcharged the truſt repoſed in us, with the utmoſt fidelity and diligence.

Next to the glory of God our Saviour in the converſion of periſhing ſinners, for whom his precious blood was ſhed, we have been actuated by a deſire of approving ourſelves to this Society, to whoſe candid judgment we ſubmit a brief recital of the moſt intereſting ſteps we have taken, and the plans we have matured, as the baſis of future operations.

It muſt not be expected that we ſhall be able to commuicate the pleaſing information of Heathen Deities vanquiſhed, and their polluted altars overthrown, by the victorious weapons of evangelic truth. No. Such glad tidings can reach you

at

at a more diſtant period only, when our Chriſtian warriors ſhall have been ſafely conducted, by the providence of God, to the field of action. But ſeven months have elapſed ſince the commencement of our inſtitution—a time barely ſufficient for making ſuitable preparations and arrangements for our firſt important enterprize.

That it may appear how careful we have been to act conformably to your wiſhes, we beg leave to recal your attention, for a few moments, to the proceedings and reſolutions of the firſt General Meeting.

The late Correſponding Committee, whoſe exertions were, through the bleſſing of God, in ſome degree inſtrumental in forming the Society, had, by their writings, excited the public attention to the hopes that might be entertained from a well-conducted miſſion to the iſland of Otaheite. This "ſpecific object" was dwelt on, with pleaſure, before the Society, in ſome of the diſcourſes from the pulpit, and made a principal ſubject of your debates; and the Rev. Dr. Haweis was particularly requeſted "*to bring it forward after the public ſervice*," at Surry Chapel, on Thurſday morning, the 24th of September. There he made the practicability and probable ſucceſs of ſuch an undertaking apparent, in a Memoir of conſiderable length, which you highly approved, and ordered to be printed with the Miſſionary Sermons. Convinced that this was the propereſt ſpot for our firſt attempt, on the day following, which was the laſt of the General Meeting, you determined, what all the Miniſters had, in the veſtry of Surry Chapel, unanimouſly approved the preceding day, "*That the firſt Miſſionary efforts of the Society ſhould be directed to one or more of the South Sea iſlands.*" And ſo deeply were your minds impreſſed with the peculiar nature and importance of this miſſion, that you decided it ſhould neither be undertaken

undertaken upon a ſmall ſcale, nor delayed by any reſtrictions, as to expenditure. You, therefore, reſolved, "*That if the Directors could prepare* "*a Miſſion to the South Sea Iſlands, conſiſting of not* "*leſs than ſix perſons, before the General Meeting in* "*May, they were empowered to expend ſuch a ſum* "*upon it as they might think neceſſary.*"

We would bring alſo to your recollection another circumſtance, which was no ſooner mentioned in the Memoir than it ſeemed to give univerſal ſatisfaction. We allude to the ſingular and diſintereſted offer made by Captain Wilſon, of devoting himſelf freely to the ſervice of the Lord, in conveying the Miſſionaries to the place of their deſtination, with a crew of pious mariners, either in a ſhip purchaſed by the Society, or in any other manner they pleaſed. A ſelect committee was immediately appointed to converſe with him on the ſubject; and on Monday morning, the 28th of September, at the firſt meeting of the Directors, they made a report of the ſubſtance of their converſation; upon which it was reſolved, "*That the Society do unanimouſly approve and cor-* "*dially accept the offer made by Captain Wilſon;* "*and that as ſoon as they have arranged the circum-* "*ſtances neceſſary for the accompliſhment of their* "*purpoſes, he ſhall be acquainted therewith.*"

Thus inſtructed in the cleareſt manner, reſpecting the ſpot to which you determined the firſt miſſion ſhould be ſent; the ſcale upon which the arrangements ſhould be made; and the mode of conveyance you would prefer; in an humble dependance on the bleſſing of God, we have endeavoured, to the beſt of our judgment and ability, to forward your deſign.

From the zeal that evidently actuated our numerous aſſemblies at the formation of the Society, and the liberal ſums that were inſtantly ſubſcribed on the occaſion, we conjectured that our funds

would ſoon be adequate to the accompliſhment of any object, which, in the providence of God, we might be called to undertake. Nor were our expectations diſappointed. The liberal contributions, which have flowed in from all parts of the kingdom, have produced a very conſiderable fund; the particulars of which will be laid before the public at midſummer, the time fixed for the annual publication of the ſociety's account.

With this confident hope, that our reſources would be equal to our wants; and that God would proſper an undertaking ſo agreeable to his will, ſo conformable to his commands, and on which, at its very commencement, he had ſo graciouſly ſmiled; we began to look out for proper Miſſionaries. Here we proceeded with the greateſt circumſpection, knowing that the ſucceſs of every ſuch enterpriſe muſt depend, under God, upon the piety and qualifications of the inſtruments employed.

As this was a ſubject which the late correſponding committee had very attentively conſidered, we reſolved, at our firſt meeting, to adopt the rules they ſuggeſted for the examination of candidates. To recite them at length would, perhaps, be tedious, but we think it our duty to ſtate the ſubſtance of them, becauſe we are perſuaded it will afford you pleaſure, and enable you to form ſome notion of the perſons who are approved and ready to be ſent forth under your patronage.

Careful whom we admitted into this holy ſervice of our Divine Maſter; and convinced that many ſerious perſons may have ſufficient grace to ſerve God in their own country, who have not received ſo large a meaſure as to qualify them for ſuch a peculiar undertaking; we determined that no man ſhould be accepted as a Miſſionary, unleſs the committee, appointed for his examination, were unanimouſly ſatisfied that he poſſeſſed an eminent ſhare of the grace of God, and appeared to have a

call

call to this particular work. That every Miſſionary ſhould be a learned man, we did not deem neceſſary; on the contrary, we inferred, from the nature of things, and the ſucceſsful attempts of the Moravian Miſſionaries, that godly mechanics might be of ſignal uſe to the undertaking, eſpecially in the South Sea Iſlands, Africa, and other uncivilized parts of the world; but we laid it down, as indiſpenſibly requiſite, that every one, learned or unlearned, ſhould poſſeſs a competent meaſure of that kind of knowledge, which the miſſion he engages in may require,—be well appriſed of the difficulties and dangers to which he may be expoſed, —and willing to encounter them, through divine aſſiſtance, at the hazard of his life.

Under theſe regulations; and others that reſpect the mode in which candidates muſt apply, and the teſtimonials they muſt adduce of their religious experience, conduct, and ſtanding in the church of Chriſt; a committee of examination was formed, conſiſting of nine miniſters and two lay directors.

And, in order to obtain the cleareſt views we poſſibly could on the ſubject, we deputed ſome of our brethren to conſult thoſe perſons, whom we imagined moſt likely to convey to us the ſoundeſt information; and have particularly to acknowledge, with thankfulneſs, the kind communications of Mr. Latrobe.

The firſt report the committee made was on Monday the 9th of November laſt; when four perſons, whom they had ſtrictly examined, were recommended by them, and approved. At the ſame time we thought it our duty to come to ſome concluſion reſpecting married perſons, that the minds of thoſe, who had offered their ſervices, might no longer be held in ſuſpence. Therefore; having previouſly conſulted various books and experienced perſons, to enable us to form a proper judgment; and having well weighed the peculiar nature of the

miſſion itſelf, and the example of others in circumſtances the moſt ſimilar; and, above all, having frequently prayed to God for direction; we reſolved, "*that married men, with their wives, were eligible for the miſſion, if approved of by the Committee of Examination.*"

On the 14th of December another candidate recommended by them was accepted: and, it having been ſtated to us that ſeveral perſons in the country had offered themſelves as Miſſionaries, who could not attend the committee in London without conſiderable expence and trouble; beſides the loſs that might be ſuſtained by thoſe who, after leaving their employments to come up, might, for for want of proper qualifications, be rejected; we reſolved, "*That the Committee of Examination was empowered to appoint any directors, or other members of the ſociety, in the country, as a ſub-committee to examine perſons in their vicinity.*"

In conſequence of this reſolution a ſub-committee was eſtabliſhed at Coventry for the examination of ſeveral candidates; of whom ſix were finally approved. The ſame was done at Plymouth and Mancheſter; where three perſons more were found duly qualified, two of them at the latter place and one at the former.

In the mean while the committee in London continued their exertions; and we have the pleaſure to inform you that we have already 15 ſingle men, and four married men and their wives, all approved and accepted. And, when we conſider who compoſed the committee and ſub-committees, that examined them, and the great attention they paid to diſcover their real character and qualifications, we may venture to affirm, they have received the moſt convincing proofs, that *theſe* are all godly perſons, moved by the ſpirit of God to undertake the arduous work, and well fitted to promote the great object of our inſtitution. To mention any particulars

particulars, reſpecting their piety, their devotedneſs, their abilities, or their acquirements, would be highly improper, as many of them may be preſent. We truſt, however, this general teſtimony of our approbation will ſatisfy you, and encourage them to go forward; and that a growing ſenſe of their own inſufficiency for the difficult ſervice that lies before them, will excite in them an ardent ſpirit of prayer, and engage them to look by faith to HIM, who has promiſed to ſupport the weak and to increaſe ſtrength to them that have no might.

Reſpecting the accepted Miſſionaries in London, a committee hath been appointed to converſe with them frequently on religious ſubjects, with a view to improve their ability for entering on the arduous work of their miſſion: and the brethren, who have kindly devoted their time to this labour of love, give the moſt favourable idea, on a near inſpection, of their ſpirit and increaſing meetneſs for the ſervice. Care has been taken, at the ſame time, to employ ſome of them in the acquiſition of ſuch mechanical arts, and other information, as may render them moſt uſeful to the natives.

We have moreover the ſatisfaction to ſay that our reſources of Miſſionaries, as well as money, continue happily increaſing. Several more are eagerly preſſing into the ſervice and waiting to be examined; and we hope, from the recommendations we have received, the greater part of them will be found worthy to ſhare, with thoſe already accepted, the perils and the glory of the miſſion.

Thus has God, beyond even our moſt ſanguine expectation, provided *the means* of accompliſhing our purpoſe, in funds ſo nobly liberal, and in perſons apparently ſo well qualified.

But, after all our endeavours to find proper labourers, it is evident that nothing could be effected, unleſs ſome mode were deviſed for conveying them to the place of their deſtination—an iſland ſeparated

parated from us by half the circumference of the globe; where we have neither colony nor fort; and which, though abounding with all the neceſſaries of life for the ſupport of its inhabitants, yet affording no articles to engage the notice of commercial adventurers, and lying far remote from the uſual tract of navigation, is ſeldom viſited by European veſſels.

This being a ſubject of the laſt importance to the ſucceſs of the undertaking, it early engaged our deliberations; and no ſooner was Captain Wilſon's offer unanimouſly accepted, and the rules for the examination of the Miſſionaries adopted, than a committee was choſen "*To enquire into the moſt eli-*" *gible mode of conveying Miſſionaries to the South* " *Sea Iſlands.*"

After the moſt diligent enquiries there appeared to be only three modes for our conſideration. The firſt, by a paſſage hired in a South Whaler.—The ſecond, by a ſhip of large tonnage engaged by individuals on a commercial adventure, for the ſake of accommodating the ſociety.—And the third, by a ſmall veſſel purchaſed or hired by the ſociety itſelf, and under its immediate control.

With regard to the firſt of theſe modes; we are doubtful, to the preſent moment, whether it be even practicable; ſince no ſpecific offer could be procured from any one engaged in that trade, though applications were made to ſeveral. The only information we could obtain, in writing, was a letter from a gentleman of religious character, friendly to our undertaking and ready to promote it, and poſſeſſing greater property, in ſhips employed in the South Whale Fiſhery, than any other perſon in the kingdom. He ſpeaks of it in terms the moſt diſcouraging in every point of view: ſo that it appeared to us the moſt hazardous, the moſt incommodious, and, all conſiderations being taken into account, the moſt ineligible mode that could be

be adopted. In ſhort, the decided and ſtrong reprobation of this meaſure, not only by the gentleman above mentioned, but by ſeveral others, perfectly acquainted with the nature of a South Whaler, and who had been conſulted upon the ſubject, determined us utterly to abandon the idea; and to reſolve, "*That it is the opinion of the Directors, that* "*the moſt eligible conveyance of Miſſionaries, to the* "*Iſland of Otaheite, is either by a ſmall veſſel, not ex-* "*ceeding one hundred and eighty tons, purchaſed for* "*the uſe of the Society*; *or otherwiſe by a veſſel* "*belonging to the friends of the inſtitution, with a ſe-* "*lected maſter and crew*; *who ſhall accompliſh the* "*ſervice for a fixed ſum, mutually agreed on between* "*the Directors and owners.*—And—"*That a com-* "*mittee be immediately formed, to take into conſider-* "*ation which of the two modes, approved by the So-* "*ciety, ſhall appear to them the moſt eligible.*"

At the next monthly meeting, the committee preſented "*The outlines of a plan, for accompliſhing* "*this ſervice for a fixed ſum, by a veſſel fitted out, for* "*the purpoſe, by a number of ſubſcribers*; *provided* "*commercial arrangements could be made with go-* "*vernment, the Eaſt India Company, or otherwiſe, to* "*lighten the general expence of the voyage.*" "*The* "*thanks of the ſociety were given to them for their aſ-* "*ſiduity and zeal*; *but, after much converſation on* "*the ſubject, and after ſeveral eſtimates had been* "*read, it was reſolved, That a ſhip belonging to the* "*Society be judged by the Directors to be the moſt eli-* "*gible plan:*" And, "*that the reſolution be copied* "*and ſent to all the Directors for final confirmation.*"

Though the Directors, who lived neareſt the ſource of information, were thus decidedly in favour of a ſhip of our own, they deferred the final diſcuſſion of this ſubject, till the Directors, more remotely ſituated, arrived in town to hear and examine the grounds on which their opinion reſted, perſuaded.

perſuaded that the meaſure would be ſanctioned by an unanimous ſuffrage.

In the mean while the committee, ever attentive to the intereſt of the Society, began to conſider, whether we might not leſſen the expence of the miſſion in a veſſel of our own, by procuring a cargo of ſtores to Port Jackſon from the government, and a returning freight from the Eaſt India Company, by leaving the direct courſe and touching at Bengal. To detail the difficulties they ſoon perceived, and the various ſteps they took to obviate them, would be quite unneceſſary. It will be ſufficient to ſay, that, as they were proceeding in their enquiries, a circumſtance occurred, which providentially decided for us, and left us no alternative:

Government being about to engage tranſports to convey ſtores to Port Jackſon, we were apprized of their intention; but having no ſhip ready, we could make no offer, nor could their contracts be delayed till we had made our arrangements. From the ſame authority we were likewiſe informed, that no ſtores would be ſent there again for, at leaſt, nine months to come.

Thus were we providentially precluded from commencing the miſſion with any object of commerce annexed. A ſmaller veſſel therefore of our own, with a crew of godly mariners, commanded by Captain Wilſon, and wholly devoted to the miſſion, till its return, now appeared to us, not only far ſuperior to every other mode, but abſolutely neceſſary, if we meant to accompliſh the deſirable object without delay: for elſe, after the immenſe pains taken, the funds raiſed, the numbers of Miſſionaries accepted, our efforts would prove abortive, our ſubſcribers be diſappointed of their expectations, the miſſionary zeal be quenched, and the affairs of the Society, (except the ſubſcription already made,) be reduced to the ſame uncertainty, as at the moment when we firſt began to form our arrangements,

arrangements: but by adopting this meaſure, within a few days, or weeks at moſt, the ſhip may be procured, and the ſerious mariners, who have offered, collected; and, in Auguſt, or September, our Miſſionaries, confiding in the protection of God our Saviour, may take their departure from their native land, to carry with them over the mighty ocean, the invaluable treaſure of the everlaſting Goſpel.

Nor did we conſider it to be the leaſt of the advantages reſulting from the mode propoſed, that the number of the Missionaries may be encreaſed, as far as they offer, with a very diſproportionate increaſe of expence to the Society; the articles of their equipment, and their proviſion on the voyage, being the principal ſource of additional expenditure.

But the ſingular utility of this conveyance became ſtill more manifeſt, when we reflected on the very extenſive field it opened to our exertions; a circumſtance, we are perſuaded, that muſt highly correſpond with the wiſhes of the Society. For the ſhip being wholly appropriated to this grand object, till the Missionaries appear to be ſecurely ſettled, thirty perſons, or more, can be as eaſily ſent as twenty, and a part of them, ere the ſhip returns, be ſtationed either on the moſt populous iſlands contiguous to Otaheite, or a body from them be detached to the vaſt group of the Friendly Iſlands, where a like door of utterance, and entrance, will probably be found; or ſome of them ſent to the Marqueſas, where the want is equally great, and the proſpects of welcome and ſucceſs equally flattering. And though by embracing ſo many objects, the voyage muſt neceſſarily be prolonged, and our expence augmented, our work will be more effectually done, and our missionary efforts much more extended, and with greater hope of doing more at once, and with a firſt voyage, than could be done with fewer perſons, and repeated viſits.

Having waited for the general meeting of our brethren from the country, and ſubmitted to them the reſult of our deliberations upon this important ſubject, with the fulleſt conviction of its preferableneſs, and even of its neceſſity, we were unanimouſly of opinion, "*That a veſſel ſhould be pro-*
"*vided, and navigated by a ſerious captain and*
"*crew; containing accommodations for thirty Miſ-*
"*ſionaries or more, excluſive of women and children.*"

The expence of a Miſſion on this enlarged ſcale will certainly be very conſiderable; but we are authorized to hope, from the liberality which we have already experienced, that exertions ſo great will never want ſupport, when conducted with prudence and zeal, and regulated with the ſtricteſt œconomy.

It has been among our firſt deſires to form our Miſſion on the broadeſt baſis of Chriſtian Liberty, and to prevent, as far as lieth in us, every ſubject of contention among thoſe, who may in future conduct the affairs of the Society. We have therefore unanimouſly agreed, that, renouncing our ſeveral educational partialities, it is a fundamental principle of our inſtitution, not to ſend to the Heathen any excluſive form of Church government, Preſbyterian, Independent, or Epiſcopal, but the glorious Goſpel of the ever bleſſed God; leaving it to the ſouls, whom the great Head of the Church ſhall gather into his boſom, by the labours of our Miſſionaries, to ſearch the ſcriptures for themſelves, and to adopt ſuch church order and diſcipline as ſhall appear moſt conformable to the Apoſtolic model, and moſt conducive to their own peace and edification.

Whether our efforts ſhould be chiefly bent, for awhile at leaſt, to ſpread the Goſpel through the immenſe Southern Ocean, will be matter of deliberation for future Directors. It is not improbable but they may diſcover regions more acceſ-

ſible,

ſible, with equal or ſuperior proſpects of ſucceſs, though we have been unable to find ſuch by our reſearches. We have not, however, been inactive in our enquiries for information. Early in October, a Memoir was preſented by one of our brethren, reſpecting a Miſſion to Africa; which Memoir he ſubmitted to the correction of Mr. Macaulay, Governor of Sierra Leone, who obligingly favoured him with all the knowledge he was then maſter of concerning it, and promiſed, on his arrival at Sierra Leone, to communicate every additional information he could collect: another of our brethren preſented a Memoir of a Miſſion to the coaſt of Sumatra; reſpecting which ſeveral inquiries have been likewiſe made; and we doubt not but theſe, and many other plans, will be well conſidered, and, if found practicable, purſued.

It would be pleaſing to detail, did time allow, the correſpondences we have eſtabliſhed throughout the united kingdoms. The letters and addreſſes ſent, at our deſire, by our worthy Secretary, Mr. Love, to his brethren in the North, have produced the happieſt effects. There they have already begun to raiſe ſeveral conſiderable ſums to increaſe our funds. But what gladdens our hearts beyond all other things is, the ſpirit of zeal and affection ſtirred up round about. Societies, ſimilar to our own, are formed, at Edinburgh, and Glaſgow, requeſting our correſpondence and information, whilſt we are running the ſame bleſſed race to which they have been excited. Theſe are already enquiring, if we will convey Miſſionaries from them to the Pelew Iſlands, in our ſhip: a requeſt which tends to heighten the force of every argument adduced, and to which no doubt the Society will be happy to accede, and enlarge as much as possible the field of operation. Our brethren at Paiſley have formed a third Society for Miſſions; and, preferring union with our larger

aſſociation, have requeſted to be admitted into our body, and to aſſiſt us with their funds and Miſſionaries,—a propoſal which, with thankfulneſs to God for the ſpirit it breathes, we have accepted. At Kelſo, in the South of Scotland, and Aberdeen, in the North, other Societies have alſo been formed, who have tranſmitted to us their reſolutions of uniting with us in the ſame manner.

The various letters received by our Secretary, and the addreſſes from Paiſley, Glaſgow, and Edinburgh, deſerve your particular attention, and ſpeak how much alive our brethren are, in that part of the iſland, to the great object of a Heathen Miſſion, and how zealouſly and harmonioufly diſpoſed to co-operate with us in the bleſſed work.

Nothing ſurely can more ſtrikingly demonſtrate the finger of God than ſuch an union on both ſides the Tweed; not forgetting to mention the like tokens of affection manifeſted by ſome of our brethren in Ireland. From the Orkneys to the Land's End, the people of God appear to be animated by the ſame mind, the ſame zeal, and all directed to the ſame object. May this union of Britiſh believers be more cloſely cemented! And may our mutual efforts be bleſſed to the extenſion of our Redeemer's kingdom to the ends of the earth!

Though this REPORT contained no more than a ſummary account of the proceedings of the Directors, it gave ſuch general ſatisfaction, that all the members preſent cordially united in a vote of thanks to them "*for their zeal and aſſiduity in forwarding the important buſineſs of the Society.*"

Convinced, by the ſtatement made in the report, that the Miſſionaries, intended to be ſent to *Otaheite*, cannot be conveyed thither, with any propriety, (if at all) but in a veſſel belonging to the Society; and perceiving how eaſily Miſſions may be eſtabliſhed in other Iſlands of the South Seas,

Seas, by adopting this mode of conveyance; they reſolved, with the moſt perfect unanimity, what the Directors had naturally conſidered and recommended, "*That a Miſſion be undertaken to Otaheite, "the Friendly Iſlands, the Marqueſas, the Sandwich "Iſlands, and the Pelew Iſlands, in a ſhip belonging "to the Society, to be commanded by Captain Wilſon, "as far as may be practicable and expedient.*"

The Society now proceeded to fill up the Direction for the enſuing year, agreeably to the original plan of the Inſtitution; when Mr. Hardcaſtle, the treaſurer, whoſe indefatigable zeal and important ſervices were thankfully acknowledged by all his brethren and the Society at large, was rechoſen; and all the old Directors, being earneſtly requeſted to continue their exertions in accompliſhing the plans ſo laboriouſly matured, and ſo highly approved, conſented to the nomination, except two who choſe to retire. Several other gentlemen in various parts of England, Scotland, and Ireland, who from local ſituation, as well as abilities, may render eſſential ſervices to the Society, were added to the liſt. Among them was *Captain Wilſon.* No ſooner was his name mentioned, than the eyes of all the aſſembly were fixed on him with delight; and his election was accompanied with every token of approbation and eſteem.

After the liſt was compleated, and each gentleman ſeparately propoſed and accepted, it was reſolved, at the requeſt of the old Directors, that one fourth part ſhould annually retire from the direction; but whether it ſhould be done in alphabetical order, or whether thoſe gentlemen ſhould be ſuffered to retire, who, for want of health, or from numerous avocations, were incapable of rendering equal ſervice to the Society, or paying equal attention to the duties of their office, was referred for more mature conſideration till the next general meeting.

The two Secretaries, Mr. Love and Mr. Shrub-

The

ſole being re-elected, the Rev. Mr. Buchanan, whoſe deputation from our brethren at Edingburgh had been recognized with great pleaſure, concluded with prayer.

Thurſday was employed at Mr. Hill's Chapel, where the Rev. Mr. Pentycroſs warmed every heart with a diſcourſe, which will no where be read without communicating ſimilar ſenſations; and in the evening an immenſe audience likewiſe filled Tottenham Court Chapel, to hear the able addreſs delivered to them on that occaſion by the Rev. Mr. Jay of Bath.

On Friday our public ſolemnities cloſed, with an affecting diſcourſe from the Rev. Mr. Jones, of Llangan; whoſe manner as well as ſpirit is too well known to need our commendation.

At ſix in the evening, the Society met, according to adjournment, in a ſpacious room at the Caſtle and Falcon; and the Rev. Mr. Ray, of Sudbury, having been voted into the chair, opened the meeting with earneſt ſupplication to God for his divine preſence and bleſſing. Several written memoirs were preſented, propoſing Miſſions to Surat, Madagaſcar, the Weſt Indies, and the northern ſhore of the Caſpian Sea; which were received with approbation, and referred to the conſideration of the Directors.

The remaining part of the evening was occupied in reading the intereſting correſpondences from Scotland, mentioned in the report of the Directors; which afforded the higheſt degree of ſatisfaction to the whole aſſembly. With the moſt perfect unanimity it was then reſolved, "*That this "Society receives, with great ſatisfaction, the letters "which have now been read from their Chriſtian "Brethren in Scotland, and appoint their ſecretary, "Mr. Love, to ſignify their cordial aſſent to the pro-"poſals they have made of correſpondence, union, and "co-operation.*"

Upon

Upon this, Dr. Hunter aroſe, and obſerved, with a glow of affection which pervaded every mind, that it was near ninety years ſince the legiſlature of this country paſſed the act of union, whereby both kingdoms became one, in a *political* and *commercial* ſenſe; but, ſaid he, "It was not till this "night, and by this reſolution, that the act was "perfected; the union is now complete; a *ſpiri-* "*tual* union has taken place, far more important "and glorious than the former."

In ſuch affection and harmony cloſed a meeting compoſed of believers in Jeſus of various denominations, as revived in our minds the pleaſing idea of thoſe ancient times when the heathen world was conſtrained to ſay, SEE HOW THESE CHRISTIANS LOVE!

LIST OF DIRECTORS.

Thoſe whoſe names are diſtinguiſhed with an aſteriſk, are added to the former direction.

Mr. John Alday, *Carliſle Street, Soho.*
*Rev. R. Alliot, *Nottingham.*
John Audley, Eſq. *Cambridge.*
*Rev. G. Barrett, *Kidderminſter.*
*Rev. George Bell, *Wooller.*
*Rev. Mr. Bicknell, *Welford.*
Rev. James Boden, *Hanley-Green, Staffordſhire.*
Rev. David Bogue, A. M. *Goſport.*
Rev. Joſeph Brookeſbank, *Newington-Green.*
Rev. George Burder, *Coventry.*
*Rev. John Campbell, *Kipping.*
Mr. Robert Campbell, *Marybone-Street.*
*Rev. John Cook, *Maidenhead.*
Robert Cowie, Eſq. *Iſlington.*
*Mr. Henry Cox, *Great Preſcott Street.*
*Rev. William Davidſon, *Newcaſtle.*
*Rev. Mr. Duncawſon, *Airdry.*
Rev. John Eyre, A. M. *Hackney.*
*Mr. John Fenn, *Cornhill.*
Samuel Foyſter, Eſq, *Tottenham Street.*
Rev. Samuel Greatheed, *Newport-Pagnell.*

*Rev.

*Rev. Robert Haldane, *Airthrey.*
*Rev. Robert Hall, *Kelso.*
Joſeph Hardcaſtle, Eſq. *Duck's Foot Lane, Treaſurer.*
Rev. Thomas Haweis, L. L. B. and M. D. *Aldwinkle.*
*Mr. Thomas Hawkes, *Piccadilly.*
Rev. John Hey, *Briſtol.*
Rev. Rowland Hill, A. M. *Surry Chapel.*
*Rev. George Jerment, *London.*
Rev. George Lambert, *Hull.*
Sir Egerton Leigh, *Warwickſhire.*
*Rev. Dr. M'Dowall, *Dublin.*
*Mr. James Mackenzie, *Glaſgow.*
Rev. Herbert Mends, *Plymouth.*
James Neal, Eſq. *St. Paul's Church Yard.*
*Samuel Parker, Jun. Eſq. *Fleet Street.*
Rev. Edward Parſons, *Leeds.*
Rev. W. F. Platt, *Holywell Mount.*
Rev. John Mead Ray, *Sudbury.*
* Joſeph Reyner, Eſq. *Shacklewell.*
Rev, John Reynolds, *Hoxton Square,*
*Rev. William Roby, *Manchester.*
*Rev. Mr. Roſs, *Aberdeen,*
Rev. John Saltren, *Bridport.*
*Mr. William Skinner, *Briſtol.*
*Rev. Dr. Snodgraſs, *Paiſley.*
*Rev. James Somerville, *Stirling.*
Rev. James Steven, *Thornhaugh Street.*
Walter Taylor, Eſq. *Southampton.*
*Rev. George Townſhend, *Ramſgate.*
*Rev. John Townſhend, *London.*
*Rev. J. Walker, A. M. *Dublin.*
Rev. Alexander Waugh, A.M. *Alſop's Buildings.*
Daniel Weſt, Eſq. *Southampton Row.*
*Rev. John Whitridge, *Oſweſtry.*
Rev. Matthew Wilks, *Old Street Road.*
Rev. Edward Williams, D. D, *Rotherham.*
Thomas Wilſon, Eſq. *Wood Street.*
Joſeph Wilſon, Eſq. *Milk Street.*
*Captain Wilſon, *Horndean.*

THE GOSPEL

THE GREATEST OF BLESSINGS,

BOTH IN ITS NATURE AND EFFECTS.

SERMON I.

PREACHED BY

The Rev. GEORGE LAMBERT,

OF HULL,

AT THE TABERNACLE, LONDON,

AT THE SECOND GENERAL MEETING,

Wednesday, May 11, 1796.

SERMON I.

ISAIAH xix. 23, 24, 25.

In that day shall there be a high-way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of mine hands, and Israel mine inheritance.

IN treating of any particular prophecy, it is often very difficult precisely to determine the period when it has received its fullest accomplishment. That God, who seeth the end from the beginning, having shewn to his servants, the Prophets, things that shall afterwards come to pass, advances and carries on his great designs, at distant seasons, by different instruments, and in a variety of ways. In a temporal deliverance, he makes bare the arm of his power, and while effecting salvation, from some great oppressor, he therein gives to a people an intimation, pledge, and earnest, of some still greater deliverance which he intends to effect for their souls. Such were Israel's deliverances from the Egyptians, the Assyrians, and Babylonians—deliverances intended to be emblematical of that still greater salvation which has since been effected by Jesus Christ: the full and complicated blessings of which salvation have never yet been conferred upon that nation. Nor will the extent and glory of this sal-

vation be fully conceived, till that time ſhall come, when "all Iſrael ſhall be ſaved," and the reſtoration of that people ſhall be as life from the dead.

Something analagous to this we find in the caſe of the Egyptians, who are marked out as the particular ſubjects of this prophecy. The diſtreſſes and deliverances of this people are deſcribed, not only as being preparatory to, but as preludes of, a ſtill more glorious deliverance, that awaits them; probably, in that ſeaſon, when the knowledge of the glory of the Lord ſhall fill the earth, as the waters cover the ſea.

From the importance and weight of the ſubject treated in this chapter, it is called *The Burden of Egypt*. This country is repreſented, as exerciſed in ſuch inteſtine broils as terminated in anarchy, and that anarchy, in the partition of their ſoil amongſt twelve tyrants. But, after a variety of conflicts, the whole is at length united under the dominion of one head. The reign of this Prince is protracted for fifty years, which is at length terminated, by the conqueſt of Nebuchadnezzar: this, alſo, in its turn, gives place to the dominion of the Perſians. But, ſo oppreſſive was the yoke of Cambyſes, that, when Alexander with his Grecians, overran and ſubdued that country, the inhabitants looked upon it, rather, as a deliverance, than a conqueſt. Here he built the renowned city of Alexandria; in which he planted a colony of Jews, permitting them to worſhip their God after the manner of their country. And, under the reign of one of his ſucceſſors, we are told, that more than a million of that people reſided in Egypt*. To this country the Prophet Jeremiah, we are informed, had alſo been led; where he probably finiſhed his courſe, and the miniſtry that he had received of the Lord.

To ſuch revolutions, and the events connected

* See Newton and Lowth.

with

with them, there appear to be evident alluſions in this chapter. Nor can we entertain a doubt, but theſe pious deſcendants of Abraham, to whom we have juſt alluded, would be much concerned, to diſſeminate the knowledge of the true God, to exhibit his word, and to recommend his worſhip, to theſe poor benighted Egyptians. So much, ſeems to be implied, when it is ſaid, (verſe 18—22) "In that day "five cities in the land of Egypt ſhall ſpeak the "language of Canaan, and ſwear to the Lord of "hoſts; one ſhall be called the city of deſtruction. "In that day ſhall there be an altar to the Lord in "the midſt of the land of Egypt, and a pillar in "the border thereof unto the Lord. And it ſhall "be a ſign and a witneſs unto the Lord of hoſts, in "the land of Egypt: for, they ſhall cry unto the "Lord becauſe of the oppreſſors, and he ſhall ſend "them a Saviour and a great one, and he ſhall de-"liver them. And the Lord ſhall be known to "Egypt, and the Egyptians ſhall know the Lord "in that day, and ſhall do ſacrifice and oblation, "yea, they ſhall vow a vow unto the Lord, and "perform it. And the Lord ſhall ſmite Egypt, he "ſhall ſmite and heal it, and they ſhall return even "to the Lord, and he ſhall be entreated of them, "and ſhall heal them." All this, may have ſome alluſion to what is already paſt; but, I rather conceive of it, as referring to the future ſucceſs of the glorious Goſpel of the bleſſed God in that country. And, in this view of the paſſage, though the calamities of this people have been great; though civil wars have deluged their fields with blood; though their river has withheld its wonted ſupply, and their crops have failed in conſequence thereof; yea, though their country has become more vile and baſe than any other nation; Jehovah will yet confer a bleſſing upon them, which ſhall more than compenſate every preceding trial. The Egyptians ſhall gain by their loſſes; for, he that hath wounded

ed will heal; and he that hath emptied, will fill them with the rich treaſures of Goſpel Truth and Grace. The happy influence and effects of which Goſpel upon the minds of men, and upon the conduct of nations, are beautifully deſcribed in the words now to be conſidered. "In that day ſhall "there be a high-way out of Egypt," &c.

From which words I ſhall take occaſion

I. To ſhew that the Goſpel is, in its nature, a moſt valuable bleſſing. The Lord of hoſts ſhall bleſs, ſaying, "Bleſſed be Egypt," &c.

II. To point out ſome of the ſalutary effects of this Goſpel, as deſcribed in the text. "In that day "ſhall there be a high-way," &c.

Agreeably to the method propoſed, we proceed to ſhew

I. That the Goſpel, in its nature, is a moſt valuable bleſſing. This we have expreſſed in the 25th verſe, "The Lord ſhall bleſs, ſaying, Bleſſed "be Egypt," &c. Now whether we conſider the Goſpel in its nature or effects, it muſt appear to be a rich and ſpecial bleſsing; for, this Goſpel not only proclaims the curſe removed, and the alone way and manner in which that could be effected, but likewiſe, the happy conſequences of it, in ſin pardoned, peace proclaimed, grace communicated, ſtrength imparted, and, ſalvation ſecured. It diſcovers the way, in which the empire of ſin is broken, and the glory of the God of Salvation diſplayed. Such is its nature.—And, as to the effects of this Goſpel, that God, who only is able to eſtimate their worth or deſcribe their excellency, has pronounced thoſe eyes bleſſed which are enlightened to ſee the glory of truth; and thoſe ears happy that are privileged to hear and know this joyful ſound. The people, which have not this Goſpel, are deſcribed, as inhabiting the dark and deſolate parts of the earth;—as groping in darkneſs, and abiding under the empire of death—of a death, in its nature, far more

more dreadful than the moſt awful or painful diſſolution of that union which ſubſiſts between ſoul and body. The Goſpel brings light to them that ſit in darkneſs; proclaims liberty to the vaſſals of ſin; exhibits articles of peace to rebellious tranſgreſſors, and, in the fulneſs of Chriſt, opens a paradiſe of delights to the ſouls of men. But, let us conſider this Goſpel as a bleſſing, in its nature, real, great, general, and which ſhall eventually prove univerſal.

1. This Goſpel is that *real* bleſſing, of which all other bleſſings are but as mere ſhadows. The light we behold, the food we receive, the raiment wherewith we clothe ourſelves, and the friends we enjoy, though all of them bleſſings, cannot be conſidered as ſecure bleſſings. Friends may fail us; clothes will wax old; our daily ſupply may be cut off, and even the ſun itſelf may be turned into darkneſs: but, if with the report, we are alſo partakers of the grace of the Goſpel, as exhibited in Chriſt, we have a moſt faithful friend; having put him on by faith, we are clothed with the robe of righteouſneſs and with the garments of ſalvation; in him, we have bread to eat of which the men of this world have no conception, and, under the bleſſed beams of this Sun of Righteouſneſs, we find healing and refreſhment. To apply this to the caſe of theſe Egyptians, the ſtreams of their Nile might fail (ver. 5th); their ciſterns or reſervoirs of water, called (ver. 6th) their brooks of defence, might be dried up; their papyrus, their wheat, their rye, and their flax might be deſtroyed (ver. 7th); yea, all their purpoſes and all their efforts might prove abortive, (ver. 9th) but, the Goſpel, like a river, ſhall make glad the nation to which it flows; the Plant of Renown, therein exhibited, ſhall never wither; the rich crops of Evangelic Truth and Mercy, ſhall never fail; and thereby ſhall the Egyptians be ſupported, and ſucceeded, in every purſuit and

in

in every enjoyment. When God ſhews favour to Egypt, it is not by repleniſhing her rivers, multiplying her fiſh, increaſing her trade, or eſtabliſhing concord; theſe, all theſe are looked upon only as conſequential bleſſings: but, the knowledge of truth—the baniſhment of ſin and idolatry, and the importing to them the glorious Goſpel of the bleſſed God—theſe conſtitute that real bleſſing, which he will beſtow upon them*. And, indeed, why is it ſtiled the glorious Goſpel of the bleſſed God, but becauſe it reveals God in Chriſt as the fountain of all bleſſedneſs—diſcovers thoſe ſtreams of bleſſing, as flowing freely and abundantly from him to the moſt unworthy, and, as drawing forth thankſgiving, bleſsing, and praiſe from every heart to which theſe waters of the ſanctuary flow. Learn, then, to eſtimate the Goſpel as a bleſsing, at once real and invaluable: that let go, or not properly received and improved, with thouſands of gold in your coffers, and writings which ſecure to you the moſt valuable eſtates, you retain nothing within your graſp, but the mere ſhadows of bleſſing. The Goſpel received and enjoyed is a real bleſſing. And not only ſo, but

2. The Goſpel when properly conceived of is a bleſſing not only real, but *great*. The ſoul is always accounted the more noble part of the man. But this Goſpel is a bleſsing more particularly intended for the good of the ſoul: and what ſhall it profit a man ſhould he gain the whole world, and loſe his ſoul!—Nothing which the mind can conceive—no; neither mines of gold, nor rivers of oil, nor the ſoil perpetually covered with verdure and fruitfulneſs, can ſupply its place. From a prophet we learn, that to know God in Chriſt, as a God of Salvation, which is the very ſubject that the Goſpel reveals, is more than ſufficient to make up the loſs

* Orton in Loc.

of

of every thing beſide. "Although the fig-tree "ſhall not bloſſom, neither ſhall the fruit be in "the vines, the labour of the olive ſhall fail, and "the fields ſhall yield no meat, the flock ſhall be "cut off from the fold, and there ſhall be no "herd in the ſtall, yet will I rejoice in the Lord, "I will joy in the God of my ſalvation*." But, there is no neceſſity to lead you into a long train of arguments to prove how great a bleſſing the Goſpel is, when, if I miſtake not the meaning, we have, in the words now before us, as full an evidence as we could wiſh. The grand treaſure of all new covenant bleſſings may be arranged under theſe three articles—Bleſſings in God's purpoſe—bleſſings diſcovered in what he performs—and bleſſings either connected with, or, conſiſting in the enjoyment of God himſelf. Now, to ſhew us how the whole complement of all theſe bleſſings is comprehended in thoſe diſcoveries and enjoyments imparted to men by the Goſpel, ſee how they all here ſtand arranged. In virtue of the everlaſting purpoſes of his grace, God, foreſeeing what he intended to do, ſays, "Bleſſed be Egypt my people:" Calling them a people that were not yet a people, and *her* beloved, who was yet lying under the curſe.—Looking forward to things that were not as though they were, and feeling his power to accompliſh all his pleaſure:—In the contemplation of what he had to effect upon the hearts of men, he adds, "and "bleſſed be Aſſyria the work of my hands."—But, ſtill extending the proſpect to that ſeaſon when the church ſhall enjoy the kingdom, and himſelf the fulneſs of the purchaſed poſſeſſion, he winds up the whole, by challenging them as his portion; ſaying, "and bleſſed be Iſrael mine inheritance." So, that there is not a bleſſing contained in the purpoſe—in the performance—or in the enjoyment of God—but

* Habak. iii. 17, 18.

the Goſpel unfolds, proclaims, and exhibits that bleſſing to us. Of all bleſſings then that the mind can conceive, or the heart enjoy, the Goſpel may be pronounced a great, and, by way of revelation or exhibition, the greateſt of all bleſſings. In this Goſpel, to them who were no people, the great Jehovah ſays, " ye are my people," while they are enabled to add, and " this God is and ſhall be our " God for ever and ever". To the reality and greatneſs of this bleſſing, may I not

3. Pronounce the Goſpel to be a *general* bleſſing. The diſcovery itſelf is not only one, and the bleſſing diſcovered by it, the ſame; but, in it's nature, it is ſuited to all nations and people. Egypt and Aſſyria, Iſrael and Britain, have but one common ſalvation. Only one Saviour is to be held out to them all. In every country the Goſpel finds men in the very ſame ſtate; and in that deplorable condition it holds out to them the ſame grace, the ſame remedy, and the ſame encouragement. For there is no other name given under heaven, in which men can be ſaved, but that of Jeſus. Other foundation can no man lay, for the ſupport of diſtant countries, or the hope of future ages, than that which is now placed before us. True, the meſſengers of divine mercy may be ſent to different nations—may have to addreſs them in different languages, and find the mind of men affected with various prejudices; but, whether they addreſs themſelves to Jews or Gentiles, to Ethiopians or Europeans, to the more northern inhabitants of Greenland, or the Southern Iſlanders of Otaheite, ſtill they have but one Goſpel to preach. With great propriety has this Goſpel been denominated by ſome the religion of ſinners: And truly it is wiſely adapted to ſinners of all ſorts, of all climates, and of all ages. Yes, to all it will be found a faithful word, worthy of their cordial acceptance, that Jeſus Chriſt came into the world to ſave not only ſinners, but the very

very chief of ſinners. Permit me to add,

4. This Goſpel will eventually prove a *univerſal* bleſſing to mankind. It informs us, that, in Chriſt, not only the Egyptians, Aſſyrians, and Iſraelites, but all the families of the earth ſhall be bleſſed. To him ſhall the Heathen be given for an inheritance, and the utmoſt parts of the earth for his poſſeſſion. Men ſhall be bleſſed in him, yea, all nations ſhall call him bleſſed. His dominion ſhall be from ſea to ſea, and from the river to the ends of the earth. Nor is it improbable, that the three countries here mentioned, were fixed upon as a ſpecimen of the whole. This, perhaps, may be implied in that expreſſion, "Iſrael ſhall be the third "with Egypt and with Aſſyria, even a bleſſing in "the midſt of the land," or earth. Thus ſhall the law go forth from Zion, and the word of the Lord Lord from Jeruſalem. It ſhall ſpread from province to province, from kingdom to kingdom, and from pole to pole, till every iſland of the ſea ſhall be viſited with this grand diſcovery of divine grace and mercy. This invaluable bleſſing ſhall ſwell, burſt, bloſſom, and fill the earth with the ſavour of the knowledge of Chriſt: And that day come, when the earth ſhall be full of the knowledge of the glory of God.

Let us now,

II. Point out ſome of the ſalutary effects of this Goſpel, as deſcribed in the text. "In that day ſhall "there be a high-way," &c. and amongſt the pleaſing effects to be produced by the Goſpel, may I not, in the front, place

1. Its tendency to make one nation a bleſſing to another. In the preſent ſtate of things, which is a ſtate of horrid war and devaſtation, nations are far from proving bleſſings to each other. In their various conflicts for power, or from pride, the battle of the warrior is carried on with confuſed noiſe and garments rolled in blood; but, in the period re-

ferred to in the text, "Iſrael ſhall be a bleſſing in the "midſt of the earth." And if we only glance at the contents of the Goſpel, how does it appear wiſely calculated to bring about ſo deſirable a bleſſing. It informs us, that the ſeparating wall, which once in ſo great a meaſure confined the manifeſtation of God's love and glory to a particular nation, is broken down—the vail, which was hung up before the temple of the great Jehovah, is rent—that God hath made of one blood all nations of men—that he now commandeth them every where to repent—ſeeketh ſuch to worſhip him, who worſhip him in ſpirit and in truth—and that in every nation he that feareth God and worketh righteouſneſs ſhall be accepted of him. In ſhort, it aſſures us, that God is no longer the God of the Jew only, but of the Gentile alſo—that whoſoever ſhall in faith call upon his name, ſhall be ſaved, and that in every place, incenſe ſhall be offered to his name and a pure offering. And in proportion as the truth of this Goſpel comes to enlighten the underſtanding, its power to penetrate the hearts, and its grace to influence the minds and meliorate the actions of the inhabitants of the different nations, its harmonizing and inviting effects will become manifeſt. "Iſrael ſhall be a bleſſing in the midſt of the earth." The Jews, upon their converſion, being reſtored to their own land, and influenced by Goſpel principles, their hearts will expand with earneſt deſires for the ſalvation of the Gentile nations. No remaining diſtinction ſhall be found between Jew and Gentile, bond and free, male and female, but all ſhall be conſidered as one body in Chriſt. A ſaving diſcovery of Jeſus, in his perſon and work, and the operations of his ſpirit and grace upon their minds, will deſtroy all thoſe little party-prejudices, which have ſo long divided the family of Adam. No longer ſhall they look upon each other as ſtrangers and foreigners, but as fellow citizens, and the houſe-

hold

hold of God. Built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone, they ſhall grow up into an holy temple in the Lord. If, then, the falling away of the Jews has proved the riches of the world; and the diminiſhing of them the riches of the Gentiles, how much more their fulneſs! If, through their rejection, Gentiles became reconciled to God, what ſhall the receiving of them be, but as life from the dead!

2. Another effect of the Goſpel, is to unite the hearts of men to one another. The doors of the Church and of the heart ſhall then be thrown wide open to all thoſe who love the Lord Jeſus Chriſt in ſincerity. Iſrael, Egypt, and Aſſyria, ſhall be confederated together in bonds of truth, grace, and peace. Every man ſhall then ſeek his brother, and every man the good of his neighbour, agreeably to that memorable prediction, "The inhabitants of "one city ſhall go to another, ſaying, let us go "ſpeedily to pray before the Lord, and to ſeek the "Lord of hoſts; Yea, many people, and ſtrong na-"tions ſhall come to ſeek the Lord of hoſts in Je-"ruſalem and to pray before the Lord*. This will probably bring on the converſion of the fulneſs of the Gentiles, ſo brilliantly deſcribed by Iſaiah, in the ſixtieth chapter of his Prophecy.

O bleſſed Goſpel! the conſtituted mean of ſo deſirable an union! They ſhall love as brethren—Brethren, who are objects of the ſame everlaſting love—redeemed by the ſame precious blood—partakers of the ſame grace—poſſeſſors of the ſame privileges, and heirs of the heavenly inheritance. Happy union! to be one in Chriſt! Deſirable bleſſing! to be rendered uſeful one to another. May the ſhowers of mercy be ſo poured out from on high, as not only to afford times of refreſhing to the garden already incloſed; but, that the wilderneſs may be-

* Zeck. viii. 21, 22.

come

come as a fruitful field! May the fervent prayers, the holy converſation, the liberal oblations, and the bright example of God's own People, in this land, render this country a bleſſing in the midſt of the earth! Illumined and warmed with the beams of evangelic truth, may we be enabled to keep the unity of the ſpirit in the bonds of peace!

3. The Goſpel has alſo a tendency to promote mutual intercourſe among nations. "In that day, "there ſhall be a high way out of Egypt into Aſſyria "and the Aſſyrian ſhall come into Egypt," &c. The idea of the balance of power, ſo frequently talked of, and in ſupport of which the hoſts of the nations have been ſo often called out into the field, and countries laid deſolate by all the horrors of war, ſhall be forgotten and loſt out of view; while the inhabitants of ſome diſtant æra ſhall be privileged to contemplate a ſtill grander object, in the unity of the power of all the nations, diſplayed in one grand combination, to become ſubject to God, to Chriſt, and to his Goſpel. In that bleſſed day, their ſwords ſhall be beaten into plough-ſhares, and their ſpears into pruning hooks, nation ſhall not envy nor infringe upon nation, neither ſhall they learn war any more. Trade and commerce will be then widely extended, and carried on upon the moſt honourable principles. The buyer will not ſeek to depreciate the quality of that article he wiſhes to poſſeſs; nor the ſeller to enhance the worth of that with which he is diſpoſed to part; but honour and equity ſhall be their guides, and men will learn to do to others, as they would that others ſhould do to themſelves. Property will then be conſidered as ſacred, and its poſſeſſors ſecure, while conveying it from country to country. Even in the buſineſs of the world, the hearts of men ſhall be devoted to God, and their hands employed for his ſervice. Trade ſhall flouriſh, happineſs be greatly promoted; and, an intercourſe, as extenſive as it will be honourable, ſhall ſubſiſt amongſt

amongſt the inhabitants of far diſtant countries. "There ſhall be a high way out of Egypt to Aſſyria; and the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria." It ſhall then be ſeen that they have been with Jeſus, and that they act as thoſe who belong to him; and, probably, in that day, a Jew will be as much revered and renowned for his piety and probity, as he is at preſent for the reverſe of both. The grace, the power of the Goſpel, ſoftens, melts down, and tends, as it were, to incorporate the hearts of men one with another. It unites human ſpirits, in different nations, to love and ſerve the Lord.—For

4. Mutual communion in religous concerns is alſo another effect reſulting from the Goſpel of Chriſt. Not only "ſhall the Aſſyrian *come* "into Egypt, and the Egyptian into Aſſyria," but "the "Egyptian ſhall *ſerve*," that is worſhip "with the Aſ- "ſyrians." Every ſtumbling block ſhall then be removed out of the way of the people; and every unneceſſary reſtraint, being removed, the conſciences of men ſhall be under no ſhackles but thoſe of conviction. True, even then, the Egyptian and the Aſſyrian may have their peculiar attachments to this, or to that form of worſhip, but there ſhall be ſuch an unity, as to their faith in God, and their mutual affection to each other, that they ſhall ſerve together. "Every valley ſhall then be exalted, and "every mountain ſhall be made low, and the crooked "ſhall be made ſtraight, and the rough places plain, "and the glory of the Lord ſhall be revealed, and "all fleſh ſhall ſee it together: for the mouth of "the Lord hath ſpoken it." * Happy, deſirable ſeaſon! "When the parched ground ſhall become "a pool, and the thirſty land ſprings of water. And "a high way ſhall be there, and a way, and it ſhall "be called the way of holineſs: the unclean ſhall

* Iſaiah, xl 4, 5.

"not

" not paſs over it, but it ſhall be for thoſe: the way-
" faring men, though fools, ſhall not err therein.
" No lion ſhall be there, nor any ravenous beaſt
" ſhall go up thereon, it ſhall not be found there:
" but the redeemed ſhall walk there, and the ran-
" ſomed of the Lord ſhall return and come to Zion
" with ſongs, and everlaſting joy upon their heads:
" they ſhall obtain joy and gladneſs, and ſorrow
" and ſighing ſhall flee away." *

——To draw towards a cloſe.

If ſuch be the influence and effects of the Goſpel, while we poſſeſs it in its purity, and profeſs an attachment to it, be it our concern to prove, that ſuch are its influences upon our hearts and conduct. With this in view, the members of the Miſſionary Society have embarked in a work, which, we flatter ourſelves, will prove an extenſive and laſting bleſſing to the world. The love of Chriſt—a concern for the ſalvation of immortal, but, in my view, of now periſhing ſouls—and a deſire to promote the diſplay of God's chief glory, were the motives which firſt induced us to coaleſce in this grand deſign; and ſtill impel us to preſs forward. All our little differences and diſtinctions we leave at the foot of the hill, while, like the tribes of Iſrael in ancient days, we now meet, as one general aſſembly, in Chriſt our Temple: here to conſecrate our united petitions, counſels, and efforts to extend the diſplay of his glory. We have a work before us, in which our views harmoniſe—our hands and ſouls unite. Here, the Churchman and the Diſſenter acknowledge but one head—love as brethren, and aim at one object:—That object, not the promoting of this or that party, but to elevate and advance the ſpread of eternal truth. We ſeek not our own, but the things of Chriſt; and if he be exalted, let forms crumble back into their original chaos, and diſ-

* Iſaiah. xxxv. 7, &c.

tinctions

tinctions among Christians be obliterated and forgotten. We are met, upon a subject congenial to the philanthropic feelings of all our hearts. In every breast, the prevailing sentiment, I trust, is this, Let the Lord be glorified. And, is there an Evangelical Minister, whether in the established church or out of it, that can withold his amen in the general response? God forbid. But, we want more than their amen, we call for their counsel, their influence, and their support, in helping forward this work of the Lord. Oh! it grieves—it oppresses my spirits much, when I observe the cold reserve, the apparent indifference, the half-expressed disapprobation, discovered by some of my *Brethren*, I had almost said, *Fathers* in the ministry*. In the decline of life, may I be permitted to speak freely? Surely the winter of age has not frozen up our zeal for God, or benumbed the tender feelings of our hearts for the souls of men! O that all would gird on their weapons to their side, and put their hands to this work! As much for their own peace, honour and happiness, do I wish it, as for the success of the work itself: Being fully persuaded in my own mind, that if they do not, they will have afterwards to repent; for God can and will carry it on without our puny aid. Are they Churchmen? Let them discover it by seeking the extent of the Church of God. Are they Dissenters from all national ecclesiastical establishments? So am I. But be this one of the first articles of our creed, that we dissent from a Laodicean spirit; and that we are not actuated by party views, but by a principle of pure love to God and to the

* The above remarks were by no means intended to reflect upon individuals; much less to infringe upon the rights of private judgment; but were expressive of the Author's great concern, that many, long taught in the school of experience, and whose presence and counsels would have forwarded so good a cause, should, from whatever motives, be held back from a work which requires the united efforts of Christians of every denomination.

ſouls of men. In this undertaking, every man may retain his peculiar ſentiments and yet contribute his aid to the work of the Lord. Our deſire is not to make the inhabitants of other iſlands, or continents, Churchmen or Diſſenters—but Chriſtians. And, if Chriſt be faithfully preached to them, let the views of the Miſſionary reſpecting theſe circumſtantials, be what they may, we can and will rejoice. In thoſe countries, to which their courſe is to be directed, the people will have nothing to diſſent from, but their idols and their ſins. And when any from among the Heathens are called to Chriſt, their eſtabliſhment will conſiſt, in being built up in him.

To conclude. Upon all the friends of the Goſpel I call, beſeeching them to plead for the ſucceſs of the religion of Jeſus, in our own land, and in the world at large. May the word of the Lord have free courſe and be glorified!—Pray for the ſeminaries of learning, thoſe ſchools of the prophets, where our youth are training up for future ſervice in the Churches. May the great Lord of the harveſt thruſt forth many ſkilful, diligent and ſucceſsful labourers into the field!—Pray alſo for miniſters already called to labour in the word and doctrine of the Goſpel: that they may be burning and ſhining lights—zealous for God—wiſe to win ſouls—and happy in gathering them to Chriſt.—Nor forget to plead for thoſe Miſſionaries who have ſo freely offered themſelves for the work of the Lord. May that Saviour, who manifeſted himſelf to the beloved Diſciple in Patmos, meet them in the iſlands of the South Sea, reveal himſelf as their counſellor, protector, guide, and glory, and ſay, Lo! I am with you. May Truth and Liberty fill the world, and God be glorified in every language, and by every people, through Jeſus Chriſt! Amen.

GOD's

GOD's CALL, OUR DIRECTORY.

SERMON II.

PREACHED BY

The Rev. THOMAS PENTYCROSS, A. M.

VICAR OF ST. MARY's, WALLINGFORD,

BEFORE THE MISSIONARY SOCIETY,

AT SURRY CHAPEL,

May 12, 1796.

SERMON II.

ISAIAH XLIII. 6.

I will ſay to the SOUTH, KEEP NOT BACK.

WHERE is the oldeſt, where the wiſeſt, where the holieſt of Miniſters, who, ſtanding at this moment on this eminence, would be proof againſt Fear and Trembling? Reflections like theſe muſt intimidate any one: what new thing, which hath not been ſpoken by others; what weighty; what affecting; what animating can you hope to utter, worthy the ears of ſo great and enlightened an audience; worthy the ears of ſo many wiſe and experienced Miniſters of Chriſt; worthy the prayers, worthy the expectations of all; and worthy an occaſion the greateſt that can enter into the mind of Man: I had almoſt ſaid, of Angel. Indeed we have divine authority for believing, that a principal part of the ſtudy of Angels is the Salvation by *Jeſus Chriſt**: and that a great part of their happineſs, in the preſence of God himſelf, is the Converſion of Sinners†.

A moment then of prayer afford me, that this moſt feeble of tongues may be ſtrengthened from on high, and I plunge into the ſubject.

"*I will ſay to the South, Keep not back.*" What have we here? Three things very obſervable.

I. The *Grandeur of the Speaker:* one who ſpeaks

* 1 Peter i. 12. † Luke xv. 10.

to

to the South Region of the world: and ſpeaks *as one having authority*. You gueſs who he is. The very perſonage you want, in the Miſſion before you.

II. The *Felicity of the Place:* the *South*: the very place now in contemplation for converſion. I will ſay *to the South*.

III. The *Glory of the thing ſpoken. Keep not back*. Let *the Sea*, the South Sea, *give up her dead:* her dead in Paganiſm and Sin. The very object of your Aſſociation, Prayers and Exertions.

I. Then I point your attention to the *Grandeur of the Speaker* in the Text. Who is He? The *Tone* he aſſumes is that of one, who need only *ſpeak*, to be heard, felt and obeyed through all Nature. Plainly then it is He, who is the GREAT I AM; in compariſon with whom the Univerſe with all its furniture is as Nothing: who only Spake, and, in a moment ſprang forth, without any previous principle of exiſtence, the whole Beautiful, Perfect and Multitudinous Creation: who only need ſpeak again, and all Being would as eaſily *vaniſh*, as at firſt it appeared. Such an Agent, ſuch a Friend, one ſo High and unſpeakable, ſuffices you. Never forget his *Grandeur*.

Well! but what will he *ſay?* Or (ſpeaking and effecting being the ſame with him) what will he *do?*

He promiſes to intereſt himſelf in Converſions of the Heathen: of courſe to take well at our hands, and to bleſs our attempts for their converſion: he engages to bring the ſpiritual ſeed of Abraham to the New Jeruſalem, the Church of Chriſt, whereſoever diſperſed throughout the world, and howſoever confined at preſent in groſs darkneſs and ſin. A ſecondary ſenſe this of the text, which I believe no Interpreter of Holy Writ will reject: and which, like the other prophecies, referring ultimately to JESUS CHRIST, and THE CHURCH, as much exceeds

ceeds the Primary, Hiſtorical ſenſe, as the ſubſtance excels the ſhadow; as JESUS CHRIST is greater than CYRUS; and as Deliverance from eternal Miſery ſurpaſſes deliverance from Babylon, or any temporal evil whatever.

In an undertaking then like this before you, how divinely pleaſant and all-ſupporting is the conſideration, that the Immenſe and Inconceivable God joins you, and promiſes to command the *South* to ſurrender at diſcretion to his bleſſed Goſpel. What more do you aſk? Surely the *Grandeur of the Speaker* appears as much in his Condeſcenſion, Pity and Kindneſs, as in his Eſſential Rank and Supremacy.

But *how* will he ſpeak? This, too, equally with the reſt, will diſplay his *Grandeur*. Not merely to the Underſtanding, but to the Conſcience and Heart: to all the ſecret ſprings of our Nature: ſo as to make converts not to *the Sect of the Nazarenes*, but to *Righteouſneſs:* not to *Chriſtianity* only, but to *Chriſt*.

Take two or three inſtances. One ſhall be that of St. *Matthew:* another that of St. *Paul:* and a third of one without any name.

St. *Matthew* was in the heart of buſineſs, *ſitting at the receipt of Cuſtom*. God our Saviour, in a plain habit, and mean appearance, paſſes by; and ſays to him, "*Follow Me.*" At that inſtant the word thrilled through all his Frame. He forgat *Cæſar's* accompts, which he was making up, and his own Profits therefrom; down fell the Pen from his mouth, the Money-ſcales from his hands; and, without waiting to attend to conſequences, *he aroſe and followed Chriſt*; was addicted to him intimately, and became His to his dying day.

St. *Paul* was in the very dregs of ſelf-confidence, and the opinion of his own merit. *The commandment came to him,* THOU SHALT NOT COVET: *Sin revived,*

revived, and *he died**. He saw and felt in a moment, he had coveted a thousand things, which God had not thought fit to allow him: that he coveted the world and its indulgences; that he was neither that contented, nor that abstracted and heavenly minded creature the Law commanded he should be. The sight of *this* instance of the corruption of his nature introduced *others*. He sunk under the pressure of universal Guilt, though a man of the first punctiliousness in Religion, and great external innocence of Life: *Sin revived* in all its subtilty, extent and condemnation: he perceived himself wholly undone, instead of being, as he thought before, secure above others of Salvation: *he died*. This is the *saving* manner in which God still speaks by his Gospel, and in which, as you will hear more largely hereafter, he promises to speak to the *South*.

But who is that I see yonder, coming out of the temple of *Venus*, the *Goddess of Lust*, *adored* at *Corinth?* He strolls into a large Hovel of a Primitive Church: and what does he do there? Look at the *first Epistle of Corinthians*, the 14th chap. and 24th and 25th verses. He enters; he hears; but surely hears, not only Man speaking to the ear, but God speaking to his inmost soul. For "*he is convinced of all: he is judged of all.*" He feels himself suddenly a Prisoner arraigned, tried, and condemned. Every thing he hears and sees, shoots the conviction into him of his own wrong state of soul, and the safe and happy one of the ministers and people of Christ. "*The secrets of his heart are made manifest:*" that God requireth truth in the inward parts, but there it is not, in *him:* that his entire frame of desires and aims is all evil, none of it godly and devoted: and that *all the foundations* of his soul *are out of course*. What more? The

* Rom. vii. 7th and 9th verses.

illumination

illumination of his mind affects his body. The views are more than he can support. He is brought wholly under the power of divine Truth, and cannot ſtand upright *literally*. "*He falls down on his face and worſhips God:*" owns the Purity and Majeſty of God, the proportional Evil of Sin, and the Sovereignty, with which he may either confer Mercy or conſign him to Puniſhment. From that moment you have a Chriſtian indeed, and one, who (like this Aſſociation, which, having found eternal life themſelves in Chriſt Jeſus, wiſh all others to partake of it) "*reports*" abroad, to all within his ſphere of communication, "that *God is in this people of a truth.*" He diſcovered that God had a People upon earth vaſtly different from the reſt of Mankind, and much ſuperior to them: *of a truth*, beyond a doubt, the very people of God: that this people had an intercourſe with God in Prayer, and Grace and Comfort, unknown to others: that God by his Fear, by his Love, by his Virtues, manifeſtly dwelt in them.

By the way; never enough to be valued is this ſpecimen, preſerved to us by the Holy Ghoſt, of *Saving Converſion under the Goſpel of Chriſt in ancient times:* becauſe it exactly correſponds to what the people of God call converſion now, and therefore completely refutes the charge of Enthuſiaſm on the one hand, and the allegation on the other, that by converſion is merely meant "a Turning "from Judaiſm or Paganiſm to Chriſtianity:" for much more is here repreſented: particularly, *The Secrets of the Heart made manifeſt.*

Not unfitly, therefore, may this Catechiſm go round this building, and every one aſk himſelf, whether in the midſt of Chriſtianity he has been converted to Chriſt, like the model of converſion here held up to view. For without it, periſh he muſt everlaſtingly*.

* John iii. Matth. xviii. 3, &c.

We ſee the *Grandeur* of the Speaker indeed in theſe and all ſimilar inſtances. *The voice of the Lord is a glorious voice: the voice of the Lord* addreſſed to the Heart *is mighty in operation.*

Here let me remark *two* things. Firſt: does the ineffable JEHOVAH himſelf promiſe to ſpeak, and to ſpeak in this manner ſo penetrating and commanding? then, let us not regret *the want of Miracles* to convert the Heathen. The promiſe of the Text ſuffices alone. Miracles indeed were neceſſary, when our Lord appeared upon earth; to aſcertain, once for all, to the age then exiſting, and, upon the faith of hiſtory, to all ſucceeding ages, the divinity of his perſon and miſſion. The ſuſpenſion of the Laws of Nature upon *that* occaſion was at leaſt as fit, as their original conſtitution: inaſmuch as *Salvation* is *more* important than *Creation:* but the *end obtained*, the *uſe* of miracles ceaſeth of courſe.

But have Miracles, Miſſionary; and what do you gain? *If they hear not Moſes and the Prophets, neither will they be perſuaded, though the* miracle of *one riſing from the dead* were afforded. They can effect nothing, where the diſpoſition is fixed, *not to be convinced by any evidence whatever. Have* Miracles; and they can be imputed, as thoſe of our Lord were, to Illuſions upon the Senſes, to Colluſion with the Subjects, and to Commerce with the Devil. But go forth with the Promiſe in the Text, of him *who commanded the Light to ſhine out of darkneſs, ſhining upon the hearers hearts,* and your buſineſs is done.

What greater Miracle than Converſion itſelf? Far greater the Miracle of Renewing the Soul, than any which Jeſus Chriſt wrought on the body: as he himſelf ſays, *He that believeth on me greater works than theſe ſhall he do:* far greater in point of worth, and greater in point of power: for Phyſical Nature

Nature hath no reſiſtance to make to Deity, while a Moral Nature hath, alas! how great a repugnance to the breaking up of all its old habits of Thought, and Eaſe, and Self-deceit, and Enjoyment of things preſent and ſenſible, not of the intellectual, and ſpiritual, and remote in the world to come.

Stand by a Thorn, and ſuddenly ſee its ſtem change, its leaves vary, its prickles fall, and inſtead of theſe an elegant, an odorous and a flowering Myrtle appear. A miracle this, I trow. See a fierce and untameable wild beaſt ſuddenly loſe its nature, and become docile and domeſtic; a *little child leading it*. A miracle, I trow. Let an Æthiopian whiten, and a Leopard ſhed his ſpots. Let a Man in the midſt of exiſtence be *Regenerate*. Theſe events, and a *Reſurrection from the Dead*, and a *New Creation*, are of the nature of *Miracles:* and they are Images continually employed by the Holy Ghoſt to repreſent Converſion.

Be content with *theſe* miracles, and expect them from him who ſays, "*I will ſay to South, Keep not "back.*"

But ſomething elſe. Secondly, does the ſublime and awful Speaker in the text, promiſe his Efficiency in converting the Heathen, on ſuppoſition, *that we become his organ?* Then let us no longer blame our Maker for the *partial communication of the Goſpel*. As was ſaid by the Iſraelites to the Egyptian taſk-maſters, "*the fault is in thine own people.*"

Very civil and ingenious have been the Apologies, invented by good and learned men for our Maker; becauſe ſo few are enlightened with the Goſpel. *One* tells you, that the illumination of the *world*, by ſlow degrees, is analagous to the method of furniſhing *individuals* with knowledge: an inferior meaſure imparted in infancy, more in childhood, more yet in youth, in maturity of years, and

old age: and others ſuggeſt other accounts of the ſame *Myſtery of Providence*, as it is called: but the fact is; firſt, the Almighty from the beginning made it the duty of Parents to teach the Goſpel to their children to the end of time: aided by the Miniſters and Offices of Religion. Where theſe means have failed by human negligence, and the blending operation of vice and folly, God is blameleſs.

Secondly, At the *deluge*, proviſion was made again for enlightening all the world with divine Truth, by the conſtitution of *Noah*, a *preacher of Righteouſneſs*, to be the Refounder of Mankind. If the Poſterity of *Noah* in their migrations any where failed of their duty, in duly repreſenting the future great Sacrifice of the Lamb of God, as the only medium of Mercy, while they ſcattered every where the Notion of Sacrifice as propitiatory for Sin, God is blameleſs ſtill. Men have been faithleſs to their Truſt of communicating the Goſpel; God is not deficient in his Province.

At length, however, when Truth was almoſt extinguiſhed univerſally by the vices of men, it pleaſed God, for its preſervation upon earth, to ſet up the *Jewiſh* Polity; and thence, in the various diſperſions of that people, to ſend out important notices preparatory all to the great Emiſſion of Light on the day of Pentecoſt. Then the twelve Apoſtles, and the ſeventy Diſciples, and the Converted, aſſembled at that time from all parts of the world, went forth on all ſides of the habitable globe, *preaching Jeſus. Where theſe ſtopped, it was the duty of thoſe in that ſpot to have proceeded further, and every where.* In one word, the Goſpel is committed to Chriſtians by their God and Saviour in TRUST, not only for their own private uſe, but for the moſt univerſal communication poſſible: and Sin, great Sin, lies at our door for unfaithfulneſs to this moſt important of all Depoſits. "*Go ye into all the world,*"

world," ſays *Jeſus Chriſt*, "*and preach the Goſpel to every creature, and lo! I am with you alway, even unto the end of the World.*" If we have not done it, let us not accuſe Jeſus Chriſt, as though he had not made it our *duty*.

You whiſper; But if Succeſs is thus indefinitely aſſured to Goſpel Miſſions, none can fail of effect.

I anſwer, firſt, I believe none do fail *altogether* of effect. Something, I believe, is always done, preparatory to a future full converſion: as Light was created on the firſt day, but not collected into a Sun's orb till the fourth day. Timber muſt be felled, and ſtones or brick brought together, for the building of an houſe, and are not the leſs neceſſary, though the houſe be not built for months afterwards. Secondly, the promiſe in the text, and every ſimilar one, muſt be *ſuppoſed* to imply, that, though God will command ſucceſs, it ſhall be through a *fit inſtrument*. Where Miſſionaries are wicked, or ignorant, no one can imagine the Deity will ſpeed them. This Benefit, like moſt others, fails through ſome fault in ourſelves, through none in our Bleſſed Maſter. Thirdly, God will work, but, *it muſt* be *ſuppoſed*, in a way *worthy himſelf: worthy the extent and relations of his vaſt moral Government:* that is, in a way worthy his infinite WISDOM as well as *Goodneſs*. He therefore muſt judge, what places, what perſons, and at what periods, he will convert. Not to all places, and to all individuals, and at one time, but to thouſands in ſome places; to not ſo many in others, and in others to none as yet, muſt his Wiſdom be ſuppoſed to ſee it ſuitable to preſent his Goſpel. Man is a *moral agent*, and as ſuch muſt be treated; not as a Block or Machine.

And this is enough for our purpoſe. Duty is our Province; Events of Time, Perſon, Number, belong to our Maker. And that expectation of ſucceſs, which he raiſes in our performance of our duty,

duty, is not only general, but *very ample*: "*lo! I am with you alway, even unto the end of the world*," ſays our Maker, in the *New Teſtament*: "*I will ſay to the South, Keep not back*," ſays the ſame divine Perſonage in the *Old*.

Neither here may be omitted, the very affecting circumſtance of the *date, when* our Lord gave the charge to his Followers to carry the Goſpel every where, and to rely on his preſence in ſo doing. It was at the moment of his leaving our Earth for Heaven. St. Matthew makes this Precept and Promiſe the very laſt thing which *Chriſt* ſpake, before the parting benediction; ſignifying, how much the Buſineſs lay on his heart, and that this was the Heart he was carrying up into Heaven.

But come we

II. To the *Felicity of the Place*. "I will ſay to "the *South, Keep not back*."

True it is, *no particular* country is ſpecified in the *South*. The Iſlands, to which you are ſending, are not named. And better ſo than otherwiſe. For were the deſtination as preciſe as in the tenth of Acts, "*Send men to Joppa, and enquire for one* "*Simon, whoſe ſurname is Peter: he lodgeth with* "*one Simon, a Tanner, by the ſea-ſide*," we might fear that *there* the Goſpel would ſtop; and ſhould have little heart to labour *elſewhere*. Particulars may exclude Generals, but Generals muſt include Particulars: and therefore when the *South region of the World* is propoſed to our Labours and Prayers, no one ſpot there is exempt from our Duty and Hope of Succeſs: conſequently, not theſe very Iſlands to which you are ſending.

The South region of the Earth, indeed, is propoſed to our Exertions and Expectations, *amongſt* the other cardinal points of the world, the *Eaſt*, *Weſt*, and *North*; but, beyond controverſy, *not the Leſs* for being in their company. If *each* comes within

within our duty and prospects, then at our peril to omit *any:* therefore we may not omit *the South.*

Surely none of us, for the sake of the object of this mission, could wish the *South* to stand *single* in the Commission. You would not cashier the *North*, with the great work on the coast of *Labrador.* You would not cashier the *East* and *West*, with the great work in *either Indies.* But are happy, while *one* region and promise is for *them*, another is for *you.*

Add to which, immensely encouraging in this mission is the grand Promise of UNIVERSAL CONVERSION: that the "*Knowledge of the Lord shall one day cover the earth, as the waters cover the seas:*" and another, "*that the fulness of the Gentiles shall come in:*" and many like texts. For hence it is inferable, that *these very Islands are destined to Conversion.* It is in the fates, that OTAHEITE shall be called. Consequently, not the *Place*, only the *Time* is uncertain. But, "*as of that day and hour*" (of the last judgment) "*knoweth no man*," yet are we all to act as if it were at hand; *(behold! the Judge standeth before the door!)*—so, here. It is *always* to us the time to labour to save immortal souls. *Haggai* finely reproves this strange impertinence and wicked evasion, that the "*Lord's time was not come.*" "*Is it time for* YE *to dwell in ceiled houses*," answers the Prophet rather quaintly, and to suffer the *Lord's* house to remain unbuilt? When a thing suits our carnal humour, we lose no time, but think every moment a fit time; and the first moment the fittest of all: but when our sinful ease and indulgence be disturbed, and extraordinary, holy exertions are called for, we *prevaricate* when we say, *the Lord's time is not come.* But very instructive and in point is the sequel of this prophecy. "*Consider now from this day and forward, from the four and twentieth day of the first month, even from*

from the day that the foundation of the Lord's houſe was laid—from THIS DAY *will I bleſs you.*" As if he had ſaid: Indulge no vain excuſes of *the Lord's time not come*; ſet about the work; and from the moment of beginning it, take notice, if my bleſſing be not upon you.

But, over and above theſe conſiderations, there are ſeveral reaſons which induce me to think, that the *preſent* may be the *Lord's time* (if we have any buſineſs with that queſtion) as well as the *Place*, the Lord's *Place* for converſion.

1. As the inhabitants of the Polar regions, the longer they have been deprived of the Sun, the ſooner expect it; ſo from the long darkneſs of the Iſlands of the South Sea, for ages undiſcovered as they have been, and precluded, therefore, from all opportunity of receiving or rejecting the Goſpel, it is preſumable, that now at length they may be called. Eſpecially if, at the day of *Pentecoſt*, theſe Iſlands being unknown, there was *no natural poſſibility* of executing there the univerſal commiſſion, *to preach the Goſpel to every creature. All ſouls are mine*, ſaith the ever bleſſed God. Therefore thoſe of the *South Sea*. Mine by Creation; mine by Providence; mine by Government; and mine, if obedient to the Goſpel, for Eternal Life. They have long been comparatively overlooked, in reſpect of an opportunity of the Goſpel; and there is no reaſon ſo worthy the Deity for their recent diſcovery, as that of introducing the Goſpel among them. Which brings me to a ſecond reaſon for thinking the Preſent to be the Time for their Converſion.

2. The Almighty is beſt pleaſed with Parents, and others, for beginning *as early as poſſible* to endeavour the ſalvation of their Children. And accordingly very ſtriking and very many have been the inſtances of children called at an early period: ſome

ſome living thenceforward uniformly to mature age in undoubted habits of grace, and ſome dying in all the triumphs of faith and of conſcious and almoſt public aſſumption to heaven. By analogy, therefore, we may be confident, that the Almighty will be beſt pleaſed with the *firſt efforts we can make*, after the diſcovery, for the converſion, of the South Sea Iſles. "*My ſoul hath deſired the firſt* "*ripe fruit*,"* ſaith the Lord. "*The firſt ripe in* "*the fig tree, at her firſt time*,"† is remarkably pleaſing to him: And therefore his bleſſing and ſucceſs may be hoped for, at *this time* of the ſooneſt poſſible manifeſtation of the Sun of Righteouſneſs to ripen them.

3. It is preſaged, and not without both probability and ſcripture, as many conceive, that the preſent remarkable æra, in which all the governments upon earth are ſuffering one great political palſy, is preluſory to ſome grand ſpiritual revolution, either millennial, or leading to it. The ſun of *France* is extinct. *Spain*, the ſuperſtitious and haughty, hath been obliged to ſell her very ſaints of ſilver and gold, to ſupport a tottering throne and altar. *Rome*, with its pontiff, hath turned pale, and, with the *Italian States*, is ſtill ſick with fear. *Germany* hath ſuffered various amputations of its imperial domains; and with an army how multitudinous, experienced, and brave, ſtill waves only a doubtful ſword in the field of battle. *Holland* is at this hour without an head; and, cutting down its own dikes, is inundated, with all her peace and commerce, with foreign troops. The walls of *Sweden* have rung with the ſhrieks of a dying king, murdered in the act of fraternizing with his ſubjects' ſocial pleaſures. *Poland* is diſmembered, and given to three great eagles to be devoured. The *Turkiſh Creſcent*, long in danger of being

* Micah vii. 1. † Hoſea ix. 10.

driven from its orbit into *Aſia*, hath been in recent danger of falling, and drowning in its own *Black Sea*. The *Miſtreſs of the North* herſelf hath felt the political poiſon of Gallic equality begin to work in the limb of *White Ruſſia*. What place is ſecure? Serpents have already inſinuated themſelves into the cradle of the infant *Weſtern* Republic, and will not without difficulty be ſtrangled by its *Herculean Chief*. The BRITISH LION himſelf has been ſeen to ſhudder: but collecting his ſtrength, and joining himſelf to the *Lion of the tribe of Judah*, "*he couches, he lies down as a lion, and as a great* "*lion: who ſhall ſtir him up?*"*

In obſerving theſe agitations and convulſions of the earth, who can help thinking of the analogy in *Haggai*, "*I will ſhake all nations, and the Deſire of* "*all Nations ſhall come: and I will fill this houſe* "(the church) *with my glory, ſaith the Lord.*" And ſo elſewhere it is ſaid, "*I will overturn, overturn,* "*overturn*;" firſt the *Babylonian*, then the *Perſian*, next the *Grecian* Empire, "*and*," under the fourth great empire, "*he ſhall come, whoſe right it is, and I* "*will give it him:*" then *Jeſus Chriſt* ſhall be exhibited.

I only add, that ſhould theſe throes of kingdoms and ſtates bring forth ſome grand ſpiritual event, as the wideſt propagation of chriſtianity, it will be uniform with the paſt government of God, which hath been already experienced. The preſent, therefore, may be the *very time* for a new chriſtian world to riſe up in the *South Sea*. At leaſt, at the preſent, above all times, every thing ſhould be tried, that may extend the Redeemer's kingdom.

By the way, the abundance of the Goſpel in our our country, and the vaſt number of righteous found in it, both *in* the eſtabliſhed church and *out* of it, preclude the reaſon for a revolution *here*;

* Numb. xxiv. 9.

and

and assure us, that the *holy seed shall be the substance* and perpetuity of our noble tree of liberty, bending with the fruits of domestic comfort, public and private wealth, order, law and religion.

4. Another reason why the *present* may be the *precise time* for the conversion of the heathen in the *South Sea*, is the *simultaneous influence* shed, in so surprising a way, on the minds of thousands upon thousands uniting for this blessed enterprize. In consequence of this impression, more than *ten thousand pounds* have been subscribed presently. An amazing spirit of prayer is diffused. A prodigious number of Ministers come forth on the occasion. Missionaries, sensible, godly and remarkably fitted for the service, offer themselves. Artists, medical men, sailors, a captain, all serious, offer themselves. A wise and warm Directory is formed. The *Providence* of God, in an unusual manner, seems to conspire visibly with the *Spirit* of God; every thing favors, nothing impedes the design. So that we cannot but think that scripture true on this occasion, "*Behold I have set before thee an* "*open door.*"

And lest strangers should suspect this argument of *remarkable general influence* allied to enthusiasm, I beg leave to remind you of an event still fresh in all your memories.

When our beloved Sovereign suffered a temporary derangement, who did not observe, who will not acknowledge, the extraordinary influence shed on the minds of all men to pray for his recovery. Not a church, not a chapel, not a meeting, not a synagogue, but was devout on the occasion. Societies were formed, and regularly kept up, and numerously attended, for special prayer. The court, the city, the bar, the camp, felt a momentary piety. The infidel himself seemed to cast a look towards Heaven. And was the universal impression in vain? The God, "*who heareth and an-*

"*ſwereth prayer*," and who, where he means to give inſpires to aſk, did appear. And when the firſt medical talents in the world deſpaired of ſucceſs by all natural means long uſed, and uſed to no purpoſe, lo! the bleſſed God himſelf preſents us unexpectedly with our common Royal Father in perfect ſanity. And what marks the work, both of devotion and recovery, as God's own act, in anſwer to prayer, is, all ranks were as ready to be thankful for the mercy afterwards, as before they had been importunate to beſeech it.

See then the hand of God, in the ſtriking, ſudden, extenſive, and holy influence, ſhed on the preſent occaſion; and go forth, righteous people, Contributors, Directors, Miſſionaries, all, in the ſacred undertaking; and, at every ſtep you take, let this ſcripture ſing in your ears and hearts, "*I will "ſay to the South, Keep not back.*"

III. But not more the *grandeur of the ſpeaker*, and *felicity of the place*, meet and fill your wiſhes, than the *glory of the thing ſpoken*: "*Keep not back.*"

1. What is it? Something divinely tender and affecting. "My poor pagan children in the *South*, "I am your Maker; and, in my great pity to un- "grateful and offending ſinners, am diſpoſed to re- "ceive, to pardon, to embrace and make you hap- "py. By the ſacrifice which I have made of my "coequal ſon, and which he hath made of himſelf, "it is in my power to bleſs the *chief of ſinners*, "without an impeachment of my juſtice: nay, "with the fulleſt proof, that, while I ſpare the ſin- "ner, I ſpare not ſin. The moment you relent, I am "all mercy *in him*. No longer avoid me. I mean to "do you good, and only good. Senſible yourſelves "of undutifulneſs and total depravity of nature, "and wiſhing to be reſtored to juſt ſentiments of "me, and to conform to the order of my family, I "forgive every thing, and will give every thing. "The vital blood of my ſon is ſhed for your *par-*

"*don*;

" *don*; his righteouſneſs ſhall be imputed to you;
" his *Spirit* ſhall be your animator, and a perpetual
" fountain of truth, comfort, help, and all goodneſs.
" And when the habit of *being and doing good*
" hath been wrought into your nature, and exer-
" ciſed competently in your lives, I will not leave
" you longer to ſtruggle with temptation, trouble,
" fear, want, change, and the pains of mortality
" upon earth, but will take you from this to the
" beſt of worlds poſſible: where, at the ſource of
" all virtue, bliſs, immortality and glory, you ſhall
" enjoy the perfection of your own natures, with
" the all-ſufficiency of mine, without intermiſſion,
" without remiſſion, and without end. *Keep not*
" *back*, but fall into theſe arms of your Creator and
" Saviour, and be bleſt for ever. Your Maker woos
" you. The Infinitely *Great* beſeeches the infinite-
" ly *mean*; Deity, the offended party, ſtoops
" firſt; comes after, and courts his creature, the ag-
" greſſor, to ſubmit, be renewed, and repoſſeſs
" every thing. United to Jeſus, who is united to
" Me, *all things are yours: Keep not back. Fury*
" *is not in Me.* I am ESSENTIAL LOVE; and wait
" upon you, to unite you to myſelf and to all the
" flower of being in the univerſe. Immenſity
" ſhall be the meaſure, and eternity the duration
" of your comfort and joy."

Pauſe we a moment. May we not juſtly chal-
lenge *infidelity*, to propoſe a greater good to man-
kind than the *Goſpel of Jeſus Chriſt?*

Spirit of *Hume*, the ſubtil; ſpirit of *Rouſſeau*,
the fanciful; ſpirit of *Voltaire*, the cowardly, tho'
daring! and, ye elder ſpirits of *Porphyry* and *Ju-
lian!* and, elder yet, of *Jannes* and *Iambres*, *Mo-
ſes'* opponents! tell us what you can ſuggeſt for
the happineſs of the World equivalent to the Goſ-
pel? What book like the New Teſtament can you
put into the hands of poor pagans in the *South
Seas?* What can you imagine like JESSUS CHRIST
to

to give them? What language more worthy a Deity can you invent for a Miſſion, than the condeſcenſion, the purity, the tenderneſs, the comprehenſiveneſs, the every glory of "*Keep not back*"—"Be not ſhy of your Maker, but intimate with "him"—"Be received into the boſom of all bliſs "in Chriſt Jeſus?"

What an happineſs to carry to the South Seas ſuch a meſſage as ETERNAL LIFE. Miſſionary, angels, who have formerly borne it, muſt envy you a meſſage only worthy themſelves.

2. But ſomething elſe is implied in the addreſs of God our Saviour, "*Keep not back.*" He will ſay to the South, as he ſays to us, and as was ſaid in the time of the plague in London, "*Bring* "*out your dead.* Deliver up all your vices. Keep "none of them back." As *Moſes* ſaid to *Pharaoh*, "*not an hoof muſt be left behind.*" The deſign of *Jeſus Chriſt* is "*to redeem us from all iniquity*," which has been our bane; and to "*purify us to* "*himſelf, a peculiar people, zealous of good works*;" which will be our capacity of eternal good. His deſign is to aſſimilate us to God, without which there is neither natural nor moral poſſibility of enjoying him. Conſequently, *Ananias* muſt *keep back* nothing of all which he poſſeſſes. We muſt feel ourſelves "*not at all our own, but bought* "*with a price*:" and therefore are to "*glorify God,* "*in our bodies and ſpirits which are His: doing all* "*things, whether we eat or drink, or whatſoever we* "*do, in the name of the Lord Jeſus*;" as his redeemed people; "*to the glory of God the Father.*" This is ſalvation.

And, how pleaſant, to tell the converted pagans, that as God hath given himſelf to be theirs, he claims them in return to be his. How pleaſant, to tell them to be ſtripped of all their vices, and to become *All* TRUTH, *All* JUSTICE, *All* ORDER, *All* USEFULNESS, and KINDNESS, *All* PATIENCE of

wrongs,

wrongs, *All* TEMPERANCE, *All* HUMILITY, and *every heavenly virtue*. Tell them, in particular, it is the deſign of the God of all grace, that the "*nations ſhould not learn* WAR *any more*," but ſettle all their diſputes by grave and ſolemn arbitration; "*beating their ſwords into plough-ſhares, and* "*their ſpears into pruning hooks.*" Tell them, that the great law of faith ordains this moſt deſirable conduct, *that every one ſhould do to another, exactly as he ought to deſire every one, in like circumſtances, ſhould do to him.* How mutually agreeable will this make them all. Tell them, the moſt high God requires we ſhould be like him, BEING GOOD AND DOING GOOD, and nothing elſe. What feelings of comfort will this ſecure to them! Tell them, how happy they muſt be, with a *conſcience diſcharged from all guilt, and filled with all hope*, through a Redeemer's merit and interceſſion. What a ſtate is that, where the Apoſtle cries out, "*Who ſhall lay any thing to the charge* "*of God's elect? It is God that juſtifieth. Who is* "*he that condemneth? It is Chriſt that died*; *yea*, "*rather, is riſen again*; *who is even at the right* "*hand of God, and ever liveth to make interceſſion* "*for us.*" Tell them, nothing elſe is the Goſpel of JESUS CHRIST, but that which makes us at once *the beſt and the happieſt of all creatures:* or is *fitted to that end.*

In this practical ſenſe, call upon them in the name of God, "*Keep not back.*" Preſent yourſelves *human* ſacrifices indeed, but "*living ſacrifices* "*unto God.*"

3. But another thing isim plied in this abridgment of the Goſpel, "*Keep not back*;" and that is, that there is a diſpoſition in the *South to do the contrary*. They have not only the common corruption of our nature to contend with, but the *prejudice of ages* to *keep them back* from the Goſpel. And the command in the text not only implies ſuch a previous

previous contrary diſpoſition, but one of *very great ſtrength*, vincible by no light or ordinary means: and therefore God himſelf is obliged to uſe *exertion*, and *imperiouſly* to *ſay to the South*, Keep not back.

Is it ſo? Then every exertion on *our* part at leaſt muſt be neceſſary.

Conſequently every thing muſt be done to aboliſh their diſtruſt, and to command a favourable preſentiment, reſpect and awe. The moſt tender BENEVOLENCE, the moſt open CANDOR, the firmeſt PATIENCE, the moſt blameleſs VIRTUE, the moſt ſpiritual PIETY, the ſtrongeſt FAITH, and moſt entire DEVOTEDNESS, are all neceſſary every moment in the perſons ſent on this everlaſting negociation. —Nay; do not ſhudder Miſſionary, at theſe high and indiſpenſable demands. "*I am God all-ſuffi-*"*cient*; *walk before me, and be thou perfect, upright* "*and ſteady*; and *lo! I am with you*, to give you "a Miſſionary's *grace*, as well as a Miſſionary's "*work*, and at length a Miſſionary's *reward*."

Under this head of the natural and ſtrong predilection of the Heathen for their own ancient ſyſtem, the example of our Lord and of his Apoſtles muſt be always your ſtudy.

Much of our Lord's care was to remove the prejudices, and to foreſtall the good opinion of the Jews, in favour of his goſpel. What was his firſt ſermon? "*Repent ye.*" Upon what conſideration? "*The kingdom of Heaven is at hand.*" Mercy is come down to you in my perſon. In me, the kingdom of Heaven embraces you. Matth. iii. 2. And St. Luke's ſpecimen of his earlieſt preaching is to the ſame purpoſe, Chap. iv. 18th and four following verſes. His miracles too were all framed, not merely to prove his Meſſiahſhip, and Deity, but to inſinuate his Goſpel, as that which ſincerely meant the preſent as well as future comfort, and only the good, of his followers. In

particular,

particular, what was his *firſt miracle?* It was adapted to the ſame end of ſhewing his *good will towards men*; and that he was by no means come to rob them of peace and happineſs. For what is the ſweeteſt ſpectacle of human felicity? It is a pious and fond huſband and wife, ſurrounded with an affectionate, dutiful and righteous family. To put honour on this charming ſcene of domeſtic bliſs, Jeſus Chriſt wrought his *beginning of miracles* at a *marriage table.*

And what was the conduct of the *Apoſtles* in converting the *Heathen*? They did not violently aſſault their new hearers with the whole of divine truth at once; but introduced it *by degrees* according to their maſter's pattern; "*I have many* "*things to ſay unto you, but ye cannot bear them* "*now.*" They began with the great firſt things of God's law: namely, with the *Being of God*, with his *goodneſs*, and his *government of us all:* with the *reſurrection of the dead*, and the appointment of *Jeſus Chriſt to judge the world.* Theſe things well eſtabliſhed, every thing elſe in the Goſpel follows by an eaſy conſequence. The *acts of the Apoſtles* are a guide by which the Miſſionary muſt principally conduct himſelf; remembering equally, that tho' great caution and wiſdom are neceſſary, yet the promiſe is, "*if any man lack wiſ-* "*dom, let him aſk it of God, who giveth it libe-* "*rally.*"

Above all, let me recommend it to theſe ambaſſadors for Chriſt to the poor Heathen, to labor and pray, that they may always live *very near indeed to God*, and always *remarkably looking to Jeſus Chriſt by faith:* Beholding, far above others, his *finiſhed righteouſneſs and perfect atonement.* To recommend this was one reaſon which induced me to accept the province I now fill. And my object was, not merely the Pagan but the Miſſionary himſelf: not merely to render him by this counſel ſuperior both to the love of life and fear of death, for

the ſake both of the influence of ſuch a frame upon his own virtues, and of the novelty and glory of ſuch a ſpectacle to the Heathen: but for another reaſon. I muſt ſpeak out. Wiſdom, in ſtriking a balance, leaves nothing out of its calculation. It contemplates the *poſſible* as well as *probable*: the *worſt* as well as the *beſt* that may happen. This Miſſion may coſt the *lives* of thoſe you are ſending. *The four angels, which are bound in the Great South Sea, may be looſed.* Where human ſacrifices are common, perhaps the *Miſſionary* may be thought the only human ſacrifice, which can appeaſe the offended *Eatooa*.

Eſpecially may this be expected, from analogy, ſhould the converſions be many and general. It was ſo under ten of the Roman emperors. And ſome of them were as mild in their diſpoſitions, as any in *Otaheite* or the adjacent countries. That the Miſſionaries may both be *prepared* for the worſt event, and *deſirous* of it, let me earneſtly preſs upon them the conſtant contemplation of JESUS AS THE LORD OUR RIGHTEOUSNESS, as well as STRENGTH, in a way much above what Chriſtians in common are uſed to. Be your deſcription this, "FULL OF FAITH AND OF THE HOLY GHOST." Nothing leſs than the ſpirit of a martyr befits a miniſter, in common: but beyond others ſuch as you, for whom the poſt of honor and of danger is reſerved.

Indeed if you are made the firſt new ſaviours of a new world, you ought, after living for ſo glorious a purpoſe, to conclude it will not be your lot to die the *common death of all men.* You ought to expect as a thing of courſe, an almoſt debt, and reward of grace, the honour, the greateſt honour Chriſt can beſtow in this world, the honour of *dying* for him.

Remember, ſhould you be called forth to execution; "*Be thou faithful unto death, and I will give thee*

"*thee a crown of life.*" You are not then at liberty to recede; only to ſuffer what awaits you. Remember, you may do more good by your conſtancy in death, than by your labours in life. The blood of the martyrs was ever held the ſeed of the church. The ſoil of the South-ſea iſlands may require *your aſhes* to impregnate it with the moſt abundant ſalt of ſalvation. Remember, the church of God will owe you its univerſal thanks. Never ſhall we utter, "the noble army of martyrs "praiſe thee," without thinking of you, and thanking God for you. Remember, a martyr's grace and ſupports will never be wanting to a martyr's pains and trials. When the blood of the firſt martyr, St. Stephen, was ſhed, *Jeſus Chriſt*, always repreſented elſewhere in ſcripture, as "*ſitting* at "the right hand of God," could not then *ſit* any longer; but roſe from his ſeat, though the throne of the higheſt heavens, to greet and embrace the parting ſpirit of a faithful follower dying on his account. Then only do we *ſee Jeſus* STANDING *at the right hand of God.*

To conclude. Righteous people, engaged in this work of a Miſſion to the South Seas, for your firmeſt conſolation reflect: that you cannot here *play*, if I may ſo ſpeak, *a looſing game.* For, firſt, nothing can be *loſt*, ſhould the goſpel not be received. What can you loſe? Not your *money:* "*for what is given to the poor,*" (and poor indeed, *being without Chriſt*, are the ſubjects of this Miſſion,) "*is lent unto the Lord:*" at whoſe ſecond appearing "*you will receive your own with uſury.*" What can you loſe? Not your *prayers:* for if you pronounce your peace, and the Son of peace is not there, "*your prayers ſhall turn into your own boſom.*" What can you loſe? Not your *cares and trouble:* for in theſe your ſouls have been exerciſing and forming, after the manners and employments of the heavenly world: where the ſalvation

of immortal ſouls is the great, univerſal and perpetual concern. What can you loſe? Only one thing more can occur to your minds: and that is, the *blood* of thoſe whom you ſend. But this will be no loſs. Not to the church: for it will be propagated, eſtabliſhed, inſtructed and adorned by it. Not to the Miſſionaries: for to them *to die* will be *gain*: gain *immediate*, *immenſe*, and *everlaſting*.

But if you win, what do you win? Nothing leſs than ETERNAL GLORY, *for millions upon millions in the South Seas, till the coming of the Son of God.*

PRAYER

PRAYER FOR THE SUCCESS OF THE GOSPEL.

SERMON III.

PREACHED AT

TOTTENHAM COURT CHAPEL,

BEFORE THE MISSIONARY SOCIETY,

On Thurſday Evening, the 12th of May, 1796.

By the Rev. WILLIAM JAY.

SERMON III.

PSALM lxxii. 19, 20.

And let the whole earth be filled with his glory; amen and amen. The prayers of David, the son of Jesse, are ended.

IN reviewing the scriptures at large, and the book of Psalms in particular, we see good men exemplifying different views and dispositions, according to the various objects which excited and engaged their attention.

It is a happy frame of mind which converts every event and every contemplation into prayer.—Such was the happy frame of David's mind when he composed this Psalm. Surveying the grandeur of Solomon's reign, he perceives "a greater than Solomon," and by a beautiful transition passes to the reign of "Messiah the Prince, whose kingdom "is an everlasting kingdom, and whose dominion "endureth from generation to generation." After a striking representation of the properties and advantages of the Saviour's government, he breaks forth in these sublime and animated strains:—"Blessed be the Lord God, the God of Israel, "who only doeth wonderous things, and blessed "be his glorious name for ever, and let the whole "earth be filled with his glory. Amen and amen. "The prayers of David, the son of Jesse, are "ended."

" ended." Behold the grand desire which actuated this man of God. He prays that " the whole " earth may be filled with his glory." At present the earth is void of God's glory. To a gracious mind nothing is more painful than to reflect upon the millions of mankind still " lying in wicked- " ness,"—" having no hope, and without God in " the world."—Who does not unite in this re- quest ? And who does not pray that " the glory of " the Lord may be revealed," and " that all flesh " may see it together ?"

David not only prays, but prays with fervency ; and to draw your attention to a point with which I would animate this vast assembly—see how much his heart was set upon this object. For having expressed his desire, he exclaims, " Amen and " amen"—So be it, so be it. Again and again I say it, and let others say it too—Let men, let angels repeat it—Success to my prayers, and suc- cess to the prayers of all who breathe the same wishes.—With this he would " finish his course." " The prayers of David the son of Jesse are end- " ed." This was the last Psalm he ever composed. He wrote it on his dying bed. The last words of dying men, especially if they have been men of illustrious character, have peculiar weight in them. —Let, says David, resigning his spirit into the hand of God, let but the kingdom of Jesus Christ be established, and all the nations and the fa- milies of the earth be blessed in him, and I have enough, I desire no more ;—" and now lettest thou " thy servant depart in peace according to thy " word."—" Even so, come Lord Jesus, come " quickly."

Was this fervor too great ? My Brethren, here all the excellencies of prayer are combined. Here devotion is wrought up to its highest perfection. And at once to justify David's zeal, and excite your admiration of it—to lead you to adopt this prayer,

prayer, and to adopt it with the glowing emotions of "the man after God's own heart," let us examine five things—The importance of its matter—the excellency of its principle—the univerſality of its extent—the divinity of its reſemblance—and, the certainty of its accompliſhment.

I. What can be more important and intereſting than the matter of this prayer?—It is the diffuſion of the divine glory. The word glory, when applied to God, denotes that manifeſtation of himſelf by which his rational creatures are capable of knowing him, for in himſelf he is incomprehenſible, "dwelling in the light which no man "can approach unto, whom no man hath ſeen or "can ſee." This manifeſtation appears in various degrees.

His glory ſhines in the works of nature, and behold a univerſe ſtarting into exiſtence to teach us "his eternal power and Godhead." David was no unaffected ſpectator of the wonders of creation. "O Lord, our Lord, how excellent is thy "name in all the earth—I conſider the heavens, "the work of thy fingers, the moon and the ſtars "which thou haſt ordained."—"The heavens de-"clare the glory of God, and the firmament "ſheweth his handy work. Day unto day ut-"tereth ſpeech, and night unto night ſheweth "knowledge. There is no ſpeech nor language "where their voice is not heard. Their line is "gone out through all the earth, and their words "to the end of the world."

A watchful eye will perceive the glory of God ſhining through the diſpenſations of his Providence—in preſerving the world which he has made—in ſupplying the wants of his creatures—in maintaining the viciſſitudes of the ſeaſons—in eſtabliſhing ſuch regulations in ſociety as notwithſtanding the violence of men's paſſions, and oppoſitions of their intereſts, enable us to live upon

earth in tolerable peace and ſafety, enioying a thouſand comforts—in adminiſtering encouragements, ſupports, and rewards to the righteous—in reſtraining, diſappointing, and puniſhing the wicked, eſpecially when they become dangerous to community—in the connection which is found to exiſt between moral and natural evil—in the pleaſure which always attends the exerciſe of virtue, and the pain which always accompanies the practice of vice.—Indeed, in the moral government of mankind, beſides the general evidences of his wiſdom, power, and goodneſs, we behold ſome traces of his righteous character, as the "Judge "of the whole earth."

"He has magnified his word above all his "name," and he peculiarly diſcovers himſelf in the Goſpel, which we emphatically and by way of diſtinction, call Revelation. All other diſplays of God are defective. They are partial, uninfluential, unintelligible, abſtracted from the ſcriptures. They are partial—they hold forth the divine perfections ſeperately; they teach us nothing of their harmony, extent, and limitations—ſo that admitting we could prove that God was juſt and merciful, we could not determine where the exerciſe of juſtice would ſtop, and the operation of mercy would begin.—They are uninfluential. That they were never the means of bringing men to repentance and holineſs, appears from an obſervation of the heathen world. Even their wiſe men, "when they knew God glorified him not as God, "neither were thankful; but became vain in their "imaginations, and their fooliſh heart was dark-"ened. Profeſſing themſelves wiſe, they became "fools, and changed the truth of God into a lie, "and worſhipped and ſerved the creature more "than the Creator, who is bleſſed for ever." And what are our modern philoſophers, who have rejected the Chriſtian ſyſtem to adore the idol of

rea.on,

reaſon, and worſhip the goddeſs of nature?—They are unintelligible. Creation is a book, and its various works conſtitute the alphabet, but what connects the letters, and teaches us to read? Without the Bible, it is utterly impoſſible to give a probable account of the origin of the world, or the appearances of nature, of the events that have already taken place, or of thoſe which are every day preſenting themſelves to our view.—"But when," to uſe the language of an author whoſe name I ſhould mention were I not forbidden by his preſence, "when reaſon kindles her "feeble lamp with fire from God's altar, and ſup-"plies it continually with freſh oil from the ſacred "ſtores, what was dark becomes clear, what was "perplexed becomes regular, and the dim and "ſcattered fragments become legible and intelli-"gible."—And though we may in ſome meaſure diſcern what God is, by obſerving what he does, his glory is obſcured by numberleſs difficulties; "righteouſneſs and judgment are the habitation "of his throne;" but "clouds and darkneſs are "round about him." "His way is in the ſea, and "his path in the deep waters, and his footſteps are "not known." I love to aſſert the importance of the Goſpel, eſpecially at a time when "ſcience "falſely ſo called," would depreciate its value, and more than queſtion its neceſſity.—The Goſpel exhibits God in all his excellencies. The entrance of ſin is a dark ground on which God is diſplayed to advantage; it has given occaſion for the exerciſe of the divine perfections in a manner which will eternally aſtoniſh the univerſe.

In the law given at Sinai, and "written in "tables of ſtone," we behold awful rays of the glory of God; but here we ſee that "law mag-"nified and made honourable." Jeſus Chriſt is the law of God alive, the ten commandments incarnate.

In Jeſus Chriſt we have a perſonal repreſentation of Deity. Would you know what God is? Behold "the brightneſs of his glory, and the ex-"preſs image of his perſon." It pleaſed him to aſſume human nature, and, ſoftening down the effulgence of divinity by the veil of fleſh, to appear in our world. Men are called to "behold a "new thing in the earth"—a mind inhabiting a fleſhly tabernacle like our own, unpolluted with any earthly defilement, unſeduced by the objects of ſenſe, unmoved by Satanic influence, adorned with the moſt lovely graces, all calmneſs and gentleneſs, full of pity to the miſerable, all occupied in doing good, unprovoked by injuries, unſubdued by ſufferings.—Ah, the infatuation of the world! They might have ſeen that "God was in "very deed come down to dwell with men upon "the earth."—I do not wonder that Jeſus Chriſt ſhould ſay, "He that hath ſeen me hath ſeen the Father."—I do not wonder that the Apoſtle ſhould ſay, "God who commanded the light to "ſhine out of darkneſs hath ſhined in our hearts, "to give the light of the knowledge of his glory "in the face of Jeſus Chriſt." And here it is that his glory ſhines forth with a luſtre not only grand, but encouraging and inviting.—How it diſſolves my doubts, how it diſſipates my fears; how it attracts me to "his throne for mercy, and grace to help in every time of need."—God in Nature is God above me, God in Providence is God below me, God in Law is God againſt me; but God in Chriſt is God with me and for me.

In the plan of ſalvation by a crucified Saviour, not only men, but angels, obtain the moſt glorious idea of Jehovah. We never read of their being naturaliſts, or aſtronomers, but they are chriſtian ſtudents; they mingle with us at the foot of the croſs, "deſiring to look into theſe things:" For here all the divine perfections come forward and

aſſert

aſſert their claims, and here they are all ſatisfied and honoured. Man's redemption is God's glory. Hence the exclamation of the Prophet, "Sing, O "ye Heavens, for the Lord hath done it; ſhout "ye lower parts of the earth: break forth into "ſinging, ye mountains, O foreſt and every tree "therein: for the Lord hath redeemed Jacob, and "glorified himſelf in Iſrael." Hence the ſong of the "heavenly hoſts praiſing God and ſaying, "Glory to God in the higheſt, and on earth "peace, good-will towards men."

The Goſpel diſplays the glory of God in "re-"newing us after his image in righteouſneſs and "true holineſs." I remember the words of our Saviour at the grave of Lazarus, "Martha, ſaid I "not unto thee, that if thou wouldeſt believe, thou "ſhouldeſt ſurely ſee the glory of God?" Did the glory of God appear in the re-animation of a breathleſs body? And ſhall it not much more appear in the reſurrection of a ſoul "dead in treſpaſſes and "ſins?"—Upon this principle God promiſes to "place ſalvation in Zion for Iſrael his glory."

I would not haſtily paſs over this part of our ſubject. Man was originally created in the likeneſs of God; but he loſt it by ſin. The law ſtill requires this reſemblance, but it is the Goſpel that effects it. "If any man be in Chriſt he is a new "creature." "Beholding as in a glaſs the glory of "the Lord we are changed into the ſame image from "glory to glory even as by the ſpirit of the Lord." Every thing in the Goſpel reflects honour upon God. Its doctrines, its precepts, its threatnings, its promiſes are all worthy of God; but they are its effects which moſt clearly decide its ſuperiority over every other ſyſtem. Plato with all his diligence, and with all the celebrity his philoſophy acquired him, was unable to bring over the inhabitants of one city, or one village to walk by his rules.

rules. The law only describes duty, and enforces obligation by proposing rewards and punishments. But "the spirit of life in Christ Jesus" makes us "free from the law of sin and death." The "Gospel is the power of God to salvation to every "one that believeth." By an admirable method God puts his word into the heart. The apostle James speaks of it under a very familiar allusion. You all know the process of grafting a tree. The scion inserted, drives back opposing juices, diffuses its own superior sap, converts the whole stock into its own quality, and causes it to bring forth new fruit—such is "the engrafted word which is able "to save the soul." It produces an internal assimilation, evidenced by the "fruit of the spirit, love, "joy, peace, long-suffering, gentleness, goodness, "faith, meekness, temperance." This changes the nature, and fills the understanding with right sentiments and the heart with right dispositions. This by its all-powerful energy subdues deep-rooted prejudices, sensual passions, worldly interests. This by its all-cheering consolation rescues the mind from despair, and makes us "joyful in tribu- "lation" and triumphant in the hour of death.—I appeal to fact. In the first ages of the church did not the Gospel make men wise, and holy, and happy, and useful? Did it not "teach them to deny "all ungodliness and worldly lusts, and to live so- "berly, righteously and godly in this present world, "and to look for that blessed hope and the glorious "appearance of the great God and our Saviour Je- "sus Christ?" And does it not to this day produce the same effects when it is faithfully preached? The world cannot be ignorant of this, nor can the promoters of erroneous systems amidst the unprofitableness of their ministry be unacquainted with it. Blessed be God, we frequently see the drunkard becoming sober, the swearer learning to "fear "an oath," the covetous expanding with liberality.

Yes,

Yes, there are living examples of perſons who were once a terror to themſelves, a curſe to their families, a judgment to their neighbours, delivered by the preaching of the croſs from the anguiſh of a guilty conſcience and the tyranny of vicious paſſions, becoming "peaceable, gentle, eaſy to be entreated; "full of mercy and good fruits." "The wolf dwells "with the lamb, and the leopard lies down with "the kid, and the wolf and the young lion and the "fatling together, and a little child leads them." However unbelievers may ſuſpect the truth of the Goſpel, it would ſeem impoſſible for them to deny its utility. They may call it a fable, but this fable has been more efficacious in reforming the world than the moſt ſerious truths of philoſophers, and the moſt ſevere laws of magiſtrates. What they deſpiſe as a human invention, was more beneficial to mankind in a few years, than all other boaſted ſchemes through a ſucceſſion of ages. No other collection of doctrine aims ſo high as the chriſtian diſpenſation. It affects nothing leſs than to turn fallen men into angels, and to form ſocieties below like the "general aſſembly of juſt men made perfect in "Heaven." Chaſing away error, vice, enmity, diſcord, and all the malignity with which ſin has filled the earth, it diffuſes light, love, and harmony, and unites men firſt to God and then to each other in one divine and heavenly fraternity. Imagine for a moment the Goſpel univerſally diffuſed, and mankind at large living under its benign influence—what a lovely ſcene would this diſtracted earth exhibit compared with preſent proſpects?—"Nations learning war no more,"—"ſwords beaten "into plowſhares, and ſpears into pruning hooks"—"deſtructions come to a perpetual end," men "living as brethren," and "loving one another "out of a pure heart fervently."—The prophets delighted with the glorious change which they foreſaw as the conſequence of the Goſpel-diſpenſation,

tion, have described it in all the glowing style of eastern imagery. Sometimes they take the comparison from the human body, and behold, says Isaiah, a multitude of misery, the blind, the deaf, the lame, the dumb—but "then the eyes of the "blind shall be opened, and the ears of the deaf "shall be unstopped, then shall the lame man leap "as an hart, and the tongue of the dumb shall "sing." Sometimes they take the image from the natural world, and behold, says the same prophet, a parched desert where no water is, where the thirsty traveller pants and dies, where cattle cannot live, where grass cannot flourish; behold on a sudden the appearance reversed, waters springing out of the hills and murmuring along the vallies, the fields standing thick with corn, sheep covering the plains, and trees crowning the tops of the mountains. "The wilderness, and the solitary place "shall be glad for them: and the desert shall re-"joice, and blossom as the rose. It shall blossom "abundantly, and rejoice even with joy and sing-"ing, the glory of Lebanon shall be given unto it, "the excellency of Carmel and Sharon: they "shall see the glory of the Lord, and the excellen-"cy of our God."

II. The prayer appears still more excellent if we consider the principle from which it proceeds. It is piety and benevolence; these are not two dispositions, but two references of the same disposition. We cannot separate what the scripture has joined together, and if a man say I love God and hateth his brother he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

The prayer comes from a soul penetrated with love to God, and alive to his interest in the world. This concern divine grace always produces in the breasts of the godly. A Christian loves "God with "all his heart, with all his mind, and with all his "strength."

" ſtrength." Reaſon requires this ſupreme affection. We ought to regard objects in proportion to their real worth, and God is the perfection, the ſource of all excellency. We ought to love without bounds, an object infinitely lovely. And what is the language of all the mercies we have received from God—blessings of birth, of infancy, of youth, of mature age, blessings pertaining to this life, " ſpi- " ritual blessings," " wiſdom, righteouſneſs, ſancti- " fication, redemption"—where ſhall I end?—all theſe ſurround us and with one voice cry, " O love " the Lord all ye his ſaints." " By the mercies of " God preſent your body a living ſacrifice holy and " acceptable to God which is your reaſonable ſer- " vice." He at an expence which angels cannot compute, has ſerved you, be all devotion in ſerving him. " Whether ye eat or drink, or whatever ye do, do all to the glory of God"—The Chriſtian feels his obligations, he lives to God. He cannot be indifferent to his honour.—See that man; " his eyes " run down with tears." Has he loſt his fortune? Has he heard God ſaying " Son of man, behold I take " from thee the deſire of thine eyes with a ſtroke?" No.—He has heard a ſwearer, he has ſeen a ſabbath breaker—" his eyes run down with tears " becauſe men keep not God's law."—Elijah is praying to die. What diſappointments have imbittered his life? " Lord they have broken thy co- " venant, and digged down thine altars, and killed " thy prophets;" and I cannot ſurvive thine expiring cauſe.—Behold the venerable Eli upon a ſeat by the way-ſide watching—while the meſſenger brings him heavy tidings. And firſt he tells him of the defeat of his countrymen by the Philiſtines, " Iſrael is fled." Mournful intelligence.—Next he tells him that his " two ſons Hophni and " Phineas are ſlain"—more awful ſtill—but " his " heart trembles for the ark of God," and when he hears that the ark of God is taken, he drops and

dies. The charge of enthuſiaſm has been frequently brought againſt chriſtians, for want of diſtinguiſhing properly between the abuſe of truth in certain inſtances, and its genuine influence and effects. It is impoſſible for us to believe the Goſpel as we ought, without being zealous for the Lord of Hoſts; and zeal for God is charity towards men.

The prayer before us ſprings from benevolence. To pray for ourſelves is a duty—a duty, too, which perhaps ſome of you never performed—of ſome of you, perhaps, God never ſaid, "Behold he "prayeth." But it requires no great degree of virtue to be deſirous of our own welfare. To be ſolicitous for the good of others argues diſintereſted affection. That this is highly pleaſing to God, appears not only from his enjoining us to remember others at his throne, but from the peculiar reward with which he honored the exerciſe in the experience of Job. Job was a man of ſorrows—trials drive us to prayer—this afflicted ſaint had no doubt, under his calamities, frequently made ſupplication unto God; but the prayer which atchieved his deliverance was not a prayer for himſelf. "The Lord turned the captivity of Job when "he prayed for his friends." That we do not love our neighbours as ourſelves appears from the diſproportionate ſhare we devote to our own intereſt in our petitions. There is a viſible want of warmth in ſpreading the caſes of others before the Lord. In the formality of worſhip the condition of the heathens has been generally mentioned; but not with that feeling becoming the ſolemn thought that multitudes are "periſhing for lack of know-"ledge." The perſon who confines all his attention to himſelf, deſerves not the name of a man—by what means he perſuades himſelf that he is a chriſtian, it is difficult to conceive. The chriſtian religion is founded in the compaſſions of God, and

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it muſt fill us with compaſsion. It muſt deſtroy the ſelfiſhneſs common to our depraved nature. It muſt produce a unity of intereſt with our fellow-creatures, and teach us to "look not every man "on his own things, but every man alſo on the "things of others."—What a lovely, what a noble diſpoſition does the religion of Jeſus Chriſt require and produce! Does the chriſtian weep? It is not only for the ſins which he commits and the troubles he endures. Does he rejoice? It is in another's proſperity as well as in his own. Does he pray? See how he expands beyond himſelf. "Brethren "my heart's deſire and prayer to God for Iſrael is "that they might be ſaved." "For I could wiſh "that myſelf were accurſed from Chriſt for my "brethren, my kinſmen according to the fleſh." "For Zion's ſake will I not hold my peace, and for "Jeruſalem's ſake I will not reſt, until the righte-"ouſneſs thereof go forth as brightneſs, and the "ſalvation thereof as a lamp that burneth." "Yet "now if thou wilt forgive their ſin—and if not, "blot me, I pray thee, out of thy book which thou "haſt written."

III. Conſider the univerſal extent of this requeſt. Little minds confine their zeal within a contracted circle, which excludes all but the adherents of their own claſs. For a party they labor, and in the ſucceſs of a party they rejoice. If they pray for rain, it is only to refreſh and fructify their own gardens. They are ſtrangers to the ſublime and diffuſive ſpirit of the Goſpel.—Wretched bigotry—allow me a figure of ſpeech, allow me to ſuppoſe for a moment that Being in exiſtence whoſe death we have attended, and whoſe epitaph we have ſung—wretched bigotry what is thy language?—Let the eſtabliſhed church proſper—Let the diſſenting intereſt prevail—Let the independents multiply—Let the baptiſts ſwell their annual liſts with numbers—Let the methodiſts ſpread on every ſide—Let Totten-

ham Court Chapel be "filled with his glory."—But give me the language of the text, "and let "the whole earth be filled with his glory. Amen "and amen." I love to see an expansion of soul, which, free from the shackles of party rage, includes all like the goodness of God.

I pass from religious denominations, to countries.—It does not satisfy us to say, let England "be filled with his glory." It has frequently been charged upon the Scripture as a defect that it does not sufficiently inculcate patriotism, or a love to a particular country; a virtue celebrated among all nations of the globe; a virtue which so long secured Greece, and so highly exalted Rome; a virtue practised in former times and professed in our own; a virtue of which we have nothing left "but loaves and fishes."—The charge is partly false and partly true, and as far as it is true it will be found not a reproach, but an honor to the Gospel. If we look into the Old Testament we shall find this sacred injunction; "Pray for the peace "of Jerusalem, they shall prosper that love thee." Never was love more sincere and ardent than that which the Jews exercised towards their native land. Jerusalem was the centre of their happiness; the seat of all the endearments of life. To adorn it they esteemed nothing too costly; to defend it they cheerfully shed their blood. Its prosperity satisfied them; its welfare made them forget their sorrows—When they saw it destroyed by the hands of the Babylonians, they abandoned themselves to grief, and found life a burden; they "hung their harps upon the willows," "the voice "of mirth was heard no more, and all the daugh-"ters of music were brought low." But even in its reduced state they retained the same affection, prizing its ruins above the superb palaces of Babylon: they "took pleasure in her stones, and fa-"vored the dust thereof," each saying, "If I for-

"get

" get thee, O Jeruſalem, let my right hand forget " her cunning, if I do not remember thee let my " tongue cleave to the roof of my mouth, if I pre- " fer not Jeruſalem above my chief joy." And where does the New Teſtament enforce the wild idea that the whole world is to be our country, and mankind our fellow citizens? Jeſus Chriſt was a patriot; he loved his country, notwithſtanding the ingratitude and cruelty of his countrymen. He firſt went " to the loſt ſheep of the houſe of " Iſrael." As he drew near the devoted metropolis, " he wept over it." He commanded his Apoſtles " to preach repentance and remiſsion of " ſins to all nations, beginning at Jeruſalem." The Goſpel does not deſtroy the uſeful feelings of nature, but corrects and ſanctifies them; it inſpires us with ſentiments becoming our condition, and never forgets that we are creatures of limited faculties. But after all, what is patriotiſm? Is it ſuch a partial attachment to a particular country, as leads us to diſregard the liberty and happineſs of every other nation? Is it ſuch an excluſive attachment as would lead us to oppreſs every other country, for the ſake of our own, and deſtroy thouſands who would not acquieſce in our opinion, avarice and ambition?—What was a Roman? A proud, unfeeling tyrant, who placed right in power, who triumphed remorſeleſsly over undefended weakneſs, who gloried in proportion to the number of cities and provinces he had taken or deſtroyed.—What was the patriotiſm of a Roman? A falſe virtue, the deſtruction of all juſtice and benevolence—and this falſe virtue has always been admired becauſe it conceals ſelf-intereſt under the maſk of public ſpirit, and gives licence to inflict injuries not only with impunity but with applauſe. It is the glory of the Goſpel to ſay nothing of ſuch patriotiſm. It is the glory of the Goſpel to ſet us above the prejudices which have ſo long and ſo unhappily

happily kept men at variance—and to teach us that God has made of one blood all the nations of the earth,—that men are not our enemies becauſe they live at the other ſide of a channel, or a mountain—that they are not to be bought and ſold as ſlaves becauſe the ſun has jetted their complexions—that we are "debtors to Jews and Greeks"—and that "as we have opportunity" without any exceptions "we are to do good unto all men." Chriſtianity commands us to love all the human race, and to regard as our neighbours the inhabitants of the remoteſt regions, when their diſtreſſes require our aid, and it is in "the power of our hand to "give it."

IV. We obſerve the divinity of this prayer—God feels the ſame deſire, and has the ſame object in view—we are acting according to his pleaſure, "we are workers together with him." This appears from the precepts he has given, and the promiſes which he has made.

God's authority is interpoſed, and there are two injunctions in particular which deſerve more attention than we have hitherto given them. Our duty appears from the words of the Apoſtle to the Theſſalonians. "Brethren pray for us that the "word of the Lord may have free courſe, and be "glorified." The alluſion is beautiful, whether it reſpects a conquering army bearing down all oppoſition, marching from victory to victory; or an unobſtructed river, fertilizing its banks, ſpreading plenty over the country through which it paſſes, and augmenting as it rolls along till it becomes an ocean. Hear the language of God by the Prophet; "I have ſet watchmen upon thy walls, O Jeruſa-"lem, which ſhall never hold their peace day nor "night: ye that make mention of the Lord, keep "not ſilence; and give him no reſt till he eſta-"bliſh, and till he make Jeruſalem a praiſe in the "earth." What importunity is here expreſſed?

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The promiſes reſpecting this ſubject are "exceeding great and precious." I would repeat a few of them. "And it ſhall come to paſs in the "laſt days, that the mountain of the Lord's houſe "ſhall be eſtabliſhed in the top of the mountains, "and ſhall be exalted above the hills; and all nations ſhall flow unto it." "And it ſhall be in "that day, that living waters ſhall go out from Jeruſalem: half of them toward the former ſea, "and half of them toward the hinder ſea: in ſummer and in winter ſhall it be. And the Lord "ſhall be king over all the earth: in that day ſhall "there be one Lord, and his name one." "For "the earth ſhall be filled with the knowledge of "the glory of the Lord, as the waters cover the "ſea." I might enlarge quotation, but it will be of more importance to remove an objection taken from the ſuppoſition that theſe proſpects have been already realized. This, if admitted, would damp our zeal, and weaken our hands. We contend, therefore, that nothing has taken place in any paſt experience of the Church, whether Jewiſh or Chriſtian, to ſubſtantiate theſe pleaſing deſcriptions; that there has been nothing in the conduct of God to this day ſufficient in extent, in duration, in glory, to embody the hopes which his word has excited. When have theſe promiſes been accompliſhed?—In vain we look into the Jewiſh nation for a fulfilment. Much of their proſperity was diminiſhed before many of theſe prophecies were given—they were in a diſtracted and ſuffering ſtate under the reign of the Kings of Judah and Iſrael—their City and Temple were deſtroyed by the Chaldeans—though they returned from captivity, and rebuilded their City and Temple, they continued a dependant people, and were tributaries to the Perſian, Macedonian, and Roman power. Rejecting the Meſſiah, and imprecating his blood upon themſelves and their children, they were "deſtroyed with a very ſore "deſtruction,"

" deſtruction," and to this hour they remain " ſcat-
" tered and peeled," unable, by their ſituation and circumſtances, to perform the ceremonies of their own ritual.

In vain we look into the Chriſtian Church for a fulfilment. Since the Apoſtle's days the boundaries of Zion have been altered, but never enlarged. Is not the greateſt part of the earth to this day unacquainted with the name of God our Saviour? What is Chriſtendom itſelf compared with the globe? A conſiderable part of Europe, almoſt the whole of the other three continents, with the numerous Iſles in the Eaſtern and Southern Oceans, are covered with " groſs darkneſs." Is it thus that " all men ſhall be bleſſed in him, all nations " ſhall call him bleſſed?" Is it thus that " from " the riſing of the ſun even to the going down of " the ſame, his name ſhall be great among the " Gentiles, and in every place incenſe ſhall be of-" fered to him and a pure offering?" The extent of God's cauſe, therefore, has never been adequate to prediction.—And what has been the duration of its peace and proſperity? Sometimes the influences of divine grace attending the preaching of the word have been remarkable. The Church of Chriſt has had bleſſed revivals, but they have never been of long continuance.—" The people of thy " holineſs have poſſeſſed it but a little while: our " adverſaries have trodden down thy ſanctuary." But faith aſſures us that " there ſhall be abundance " of peace ſo long as the moon endureth:" " that " Zion ſhall be an eternal excellency, the joy of " many generations." " Thy ſun ſhall no more " go down, neither ſhall the moon withdraw itſelf: " for the Lord ſhall be thy everlaſting light, and " the days of thy mourning ſhall be ended."

A glory is ſpoken of which has never been realized. " For braſs I will bring gold, and for iron " I will bring ſilver, and for wood braſs, and for " ſtones iron, I will alſo make thine officers peace, " and

" and thine exactors righteouſneſs. Violence ſhall " no more be heard in thy land, waſting nor deſ- " truction within thy borders; but thou ſhalt call " thy walls ſalvation, and thy gates praiſe. The " ſun ſhall be no more thy light by day, neither " for brightneſs ſhall the moon give light unto " thee, but the Lord ſhall be unto thee an everlaſt- " ing light, and thy God thy glory. Thy people " ſhall be all righteous."—The more minutely we examine prophecy, the ſtronger is the confirmation of our hope, that a day will come when " wars " ſhall ceaſe to the ends of the earth;" when the animoſities which have ſo long prevailed amongſt Chriſtians ſhall ſubſide; when Idolatry and Superſtition ſhall vaniſh; when Truth and Holineſs and the pure Worſhip of God ſhall abound.—We are authoriſed to expect that a period will come, when not only individuals in different nations of men ſhall be devoted to Chriſt, but alſo potentates of every ſtate, whoſe example is influential, and whoſe authority gives them a peculiar advantage, ſhall own their ſubordination to him, and make their dominion ſubſervient to his. Conſidering themſelves in their different departments as delegated to rule by him, they will rule for him. Viewing themſelves as ſubjects of his ſovereign ſway, " all " kings ſhall fall down before him," and far from being diſtreſſed at any inquiries concerning his kingdom, they ſhall rejoice and " praiſe him." In all things ſhall He have the pre-eminence, who amongſt other titles will be acknowledged " King " of Kings, and Lord of Lords." Has all this been verified? How readeſt thou? Theſe days are to come, the proſpect is before us. And this prayer,

V. Is certain in its ſucceſs. It muſt be accompliſhed. The world was made for the Son of God, and " he ſhall have the heathen for his inheritance, " and the uttermoſt parts of the earth for his poſ- " ſeſſion." The enlargement of his kingdom is

the uniform deſign of all the events of Providence. To this, all the commotions and changes which are taking place in the nations of the earth, and which ſo exceedingly perplex and confound the views of politicians, are tending; to this, a future day will ſhew us, they were all ſubſervient. Theſe agitations are "ſhaking not the earth only, but al-"ſo Heaven," and will continue till "the removal "of thoſe things that are ſhaken as of things that "are made, that thoſe things which cannot be "ſhaken may remain." "I will overturn, over-"turn, overturn it—until He come whoſe right it "is, and I will give it him."

Nothing comes to paſs by chance, and God never acts without a deſign worthy of himſelf. In the midſt of apparent confuſion and uproar he guides the whole movement; "he makes the "wrath of man to praiſe him." Things which we in our ignorance and raſhneſs imagine unfavorable may be the moſt proper means which Supreme Wiſdom could employ. Whatever our opinion may be reſpecting preſent occurrences, his plan is fixed, "his counſel ſhall ſtand, and he will do all "his pleaſure." The word is gone out of his mouth, and "hath he ſpoken and ſhall he not do "it?" What he has promiſed he is able to perform. Impediments are nothing to him; "before "Zerubbabel every mountain ſhall become a "plain."

Do we ſtagger at the promiſe of God through unbelief? Let us remember we have a ſufficient pledge of the whole in what he has already done. The joyful ſound has already extended far, notwithſtanding all the attempts of its enemies to reſtrain it. Multitudes from age to age have heard the glad tidings, and obtained ſalvation through our Lord Jeſus Chriſt. What a happy change has this highly favoured Iſland experienced ſince the invaſion of Julius Cæſar! Suppoſe a Chriſtian had landed

landed with the Roman army, and after examining the ſtate of the country, had heard a prophet predicting all the advantages we have long enjoyed. ——Are we attempting any thing more improbable?—But what is every inſtance of converſion?—Some of you are not ſtrangers to "the day of "God's power." You know that "the exceeding "greatneſs of his mighty power," which has been exerted in you, is ſufficient to inſure ſucceſs to our labors amongſt the heathens.—I conſider every ſinner as a little pagan world in himſelf; and the grace which renews him, is all the encouragement we deſire.

Draw no improper inference from this reaſoning. Say not God will ſupport his own cauſe, and execute his own purpoſes, and therefore we may ſit down at our eaſe; we have nothing to do—He will maintain his own cauſe, and he will accompliſh his own deſigns; but if you are properly affected, you will be deſirous of becoming inſtruments in his hands. The certainty of the event inſtead of relaxing diligence, ſhould increaſe it, inſtead of preventing the uſe of means ſhould encourage us in the uſe of them—and if David's prayer be the prayer of your hearts, it will excite activity, it will lead you in proportion to its warmth to exert yourſelves according to your ſtations, your talents, your opportunities. Without this our prayer is hypocriſy, and our pity reſembles the charity of thoſe verbal philanthropiſts, who ſay "be ye warmed and be ye "cloathed, when they never give thoſe things that are needful."

We ought to lament that we have done ſo little to prove, I will not ſay the fervency, but even the ſincerity of our prayers; and upon ſuch an occaſion as this, rather than embarraſsing our minds with the conduct of God in the contracted limits of the Goſpel, it becomes us to examine ourſelves to ſee whether we are not verily guilty. The

Church of Chriſt ſhould have burned with zeal while there was one heathen nation or town to convert. The Friend of Sinners ſaid to his Apoſtles, "Go ye into all the world, and preach the "Goſpel to every creature." They were not to deſiſt till they had fulfilled their extenſive commiſſion. The Apoſtles underſtood this; they flew like angels, "having the everlaſting Goſpel to "preach to them that dwell upon the earth." The Diſciples diſperſed; the Goſpel ſpread in every direction, and "mightily grew the word of God and "prevailed." Pious men after them followed the noble example; carrying the Goſpel from city to city, and from province to province. This courſe ſhould have been continued—but ſucceſſors forgot the common object, ſtopped without endeavouring to make further progreſs, divided into parties, and contended with acrimony for their reſpective peculiarities.—How little of the knowledge of the Goſpel have the heathens for ages derived from their connection with evangelized nations? It has been juſtly obſerved, that this is the crying ſin of chriſtian lands; a ſin too of which they have been quite inſenſible; a ſin never lamented in our ſermons for national humiliation. Without uſing the means to ſave men, are we not chargeable with their blood? Is it not owing to our criminal indifference that millions are "ſitting in darkneſs and in the "region of the ſhadow of death?"—Viewing ourſelves in a national capacity, as Engliſhmen, the Providence of God has furniſhed us with peculiar advantages for this ſervice. Our arms and commerce have opened us a paſſage to the moſt diſtant parts of the Globe—but our deſigns have not been formed with a view to benefit the heathens, while our conduct has left a bad impreſsion of the Chriſtian name. We have all been culpable; too long have we ſtood idle; we have not ſought occaſions, we have neglected opportunities. May our repentance

tance obtain forgiveneſs, and produce diligence.—Let us with one heart and voice pray that the whole earth may be filled with the glory of our God. Let us ſpend our days and end our lives in this bleſſed ſervice.—It is better that it be in our heart to attempt the work, ſhould our endeavours fail of ſucceſs, than that we ſhould be as indifferent to it as the ſupine Jews were to the rebuilding of the Houſe of the Lord, which had long lain in ruins, under the notion that "the time is not come, the time that the "Lord's Houſe ſhould be "built."

We rejoice that a conſiderable number is formed into a Society to make proof of the will of God reſpecting the converſion of the heathens. We rejoice that the well formed plan receives ſuch general countenance and aſſiſtance. We rejoice in the harmony, liberality, prudence and vigour which have been diſplayed. We rejoice that there are thoſe whoſe zeal for the Lord of Hoſts diſpoſes them to renounce the comforts of civilized life, to devote themſelves to the ſervice of ſavage tribes. We rejoice that there are thoſe whoſe hearts have inclined them to engage in conducting them to the place of their deſtination—give commandment, O God, concerning their bones—ſay to the roaring winds and waves, "touch not mine anointed, and "do my prophets no harm."—We rejoice that in a buſineſs of ſuch moment ſo many favorable circumſtances concur to ſtrengthen our hands, and enliven our hopes. We will treat our diſcouragements with neglect, and our encouragements with gratitude. We have begun in the ſtrength of the Lord, and his ſpirit enabling us, we will patiently endure. While others "deſpiſe the day of ſmall "things," we will get our faith ſtrengthened by "the teſtimony of Jeſus," and expect that "the "little one ſhall become a thouſand," and that the cloud, no bigger than a man's hand, ſhall increaſe,

and

and pour down ſhowers upon deſert lands.—And thou, O God, whoſe mercies are over all thy works, and who hateſt nothing that thou haſt made, O thou that heareſt prayer, receive and anſwer our united ſupplications. "Be merciful unto us, and "bleſs us, and cauſe thy face to ſhine upon us. "That thy way may be known upon earth, thy "ſaving health among all nations. Let the peo- "ple praiſe thee, O God: let all the people praiſe "thee. O let the nations be glad, and ſing for "joy: for thou ſhalt judge the people righteouſly, "and govern the nations upon earth. Let the "people praiſe thee, O God: let all the people "praiſe thee. Then ſhall the earth yield her in- "creaſe: and God, even our own God, ſhall bleſs "us. God ſhall bleſs us, and all the ends of the "earth ſhall fear him."

GREAT

GREAT EFFECTS FROM FEEBLE MEANS.

SERMON IV.

PREACHED AT ZION CHAPEL,

BEFORE THE MISSIONARY SOCIETY,

BY THE

Rev. DAVID JONES,

OF LANGAN.

On Friday, May 13, 1796.

SERMON IV.

JUDGES vii. 2.

And the Lord ſaid unto Gideon, the People that are with thee, are too many for Me to give the Midianites into their hands.

WHEN I look around me at this vaſt concourſe of my fellow creatures, I cannot but recollect a circumſtance which happened in Wales ſome years paſt: at a large *aſſociation*, where a great number of Miniſters uſed to meet, an honeſt, ſimple hearted exhorter (ſo we call the lay preachers) was fixed upon to preach on that day, before ſeveral Miniſters of ſuperior knowledge and talents in the miniſterial work; a friend of his called him aſide, and aſked him how he felt himſelf at the appointment, and if he thought he could ſtand up and open his mouth before ſuch a vaſt number of people? His reply was, "*Brother, I am now going* "*to preach Chriſt crucified, to all theſe people, as to* "*one ſingle ſinner.*" Thus may my Divine Maſter enable me to ſpeak a few things conſiſtent with his holy will, before this reverend and venerable aſſembly.

The occaſion of our meeting to day, as well as of ſeveral other late meetings, leading to this, cannot be unknown to the greateſt part of my hear-

ers. The nature and intention of these meetings have, at different times, been opened and explained by very able and learned Ministers; and, I believe, to the great satisfaction and joy of many. The intention of the whole I take to be simply this; to convey the light of the knowledge of the glory of God, in the face of Jesus Christ, to the distant isles of the earth; to diffuse a beam of Gospel day to those our fellow creatures, who sit in darkness and in the shadow of death. A design more glorious, for what I know, than to create another world. Ephes. i. 19. To send the important message of salvation, through the blood of Jesus, to the remotest parts of the earth. When I view this awful scene, that text of Scripture forcibly strikes my mind, Isaiah xlix. 6. "And he "said, It is a light thing—that thou shouldest be "my servant to raise up the tribes of Jacob, and "to restore the preserved of Israel: I will also give "thee for a light to the Gentiles, that thou may-"est be my salvation unto the end of the earth."

We are now come to the close of these public meetings; and every unprejudiced person, who loves the cause of Jesus, cannot but most sincerely congratulate this Society on that love and harmony which have hitherto prevailed among you, and likewise on the pleasing prospect of success before you.

And now, it seems, it is the lot of this unworthy worm to stand up here, and endeavour to stimulate the camp to move under the all-conquering banner of the cross, and put your glorious plan, for the good of souls, into execution; not disheartened by mountains of difficulties and improbabilities in your way, but being confident of this, that it is the same thing with your Divine Master to carry on his purposes in the world, by *weak* as well as by strong means.

This is the grand truth inculcated in the portion

tion of Scripture now under conſideration. Of this we have an aſtoniſhing inſtance in the firſt eſtabliſhment of the religion of Jeſus in the world. The inſtruments in God's hand, for that purpoſe, were mean and worthleſs in themſelves, (what a contraſt, in one ſenſe, between them and the cloud of witneſſes now before me!) not nurſed up in the ſchool of Athens, not the wiſe men of Greece, but the poor illiterate fiſhermen of Galilee, and yet they conquered many nations of the world, and engaged them to ſubmit to the doctrine of the croſs.

Gideon (the old *threſher*) is here prepared, by the hand of the Lord, for a great undertaking—the deliverance of Iſrael from the tyranny of Midian, who came as graſshoppers, and left no ſuſtenance for poor Iſrael in the land. Chap vi. 4, 5.

An Angel appeared to him as he was *threſhing*. This was God's way of old. Some of you may think Him wiſer now, *perhaps* you may. Of old He took Moſes and David from the *ewes*, Eliſha from the *plough-tail*, the Apoſtles from their *nets:* Paul probably from his *tents*, (if the devil ſuffered him to remain at his work, but I ſuppoſe many hours were happily ſpent with the high prieſts.) Thus our Lord wiſely managed of old. "And "the Lord looked upon Gideon," ſee verſe 14 of chap. 6. It ſeems that what Gideon ſaid, reached the Lord's heart, (to ſpeak after the manner of men): and he ſaid, "go in this thy might." In what might? ver. 12. "The Lord is with thee." That was his *might*. Go in this, and do by the Midianites, as thou haſt done by the wheat, near the wine preſs, and threſh them ſtoutly and deſtroy them. Fear not, I will make thee a threſhing inſtrument, "and thou ſhalt ſave Iſrael from the "hand of the Midianites." But wherewith, dear Lord? I have neither men nor money, and my *family is poor in Manaſſeh*. He had mean thoughts

of himſelf; but nothing the worſe for that. See 2 Sam. ix. 8. and Luke i. 43. Real worth is always modeſt. But here comes his armour, and here appears his ſtrength. Ver. 16. "And the "Lord ſaid unto him, Surely I will be with thee." As good as an army of millions. Iſa. 52. 12.

But I muſt proceed, for I would not, upon any account, ſteal too much of your time. All this was brought to a happy iſſue.—After many indulgences ſhewn him, to confirm his weak faith, we find our general, in the beginning of Chap. 7. at the head of an army of two and thirty thouſand men! Well, there are ſome hopes from ſuch an appearance: and yet, at this very time, it is probable Gideon hoped and wiſhed for a *greater* number.—Perhaps Gideon and his friends were now wiſhing for thirty thouſand more—then it would do,—we ſhould then drive theſe *graſshoppers* out of our country.

But hold, the *Head General* appears, let us hear what He ſays of this little army. "They are *too* "*many*." And the Lord ſaid this! See, my brethren, how God is determined to thwart the ways of men, when there is an apparent tendency in any means to rob Him of his glory. The army of the Midianites were a hundred thouſand more than they, Chap. viii. 10. And yet Gideon's army muſt be reduced, if God ſhould ſet about the work of delivering. Human probability muſt give up the command, when the Lord of Hoſts appears in the field. "They are too many for *Me* to give the "Midianites into your hands." The Lord will take care of his own glory. God is ſometimes ready to complain of too much help, but never of too little. We are ſometimes too early, but he is never too late.

We ſee the manner by which Gideon's army is reduced, verſe 3, 4, 5, 6, 7.

The firſt day of trial was a happy time for cowards,

ards, and they ſeemed to enjoy it; and the ſecond was ſo to the lazy and ſlothful.

The firſt character in ver. 5, evidences ſtrength of mind, and great willingneſs of ſoul for the work of God; it implies a ſtedfaſt reſolution of heart to be engaged for the Lord: as if theſe *lappers* had ſaid—*a drop by the help of my hand, and away for the field.* The ſecond character, I mean ſuch as *bowed* down on the knee, ſeemed rather indifferent about the ſucceſs of the day; eaſy and formal folks! and, I ſuppoſe, did not trouble their heads much about theſe Midianites, ſo they had a plentiful draught, and could indulge their weary limbs for a while. Such are not wanted in the ſervice, and, to their no ſmall comfort, they ſhall go home.

Verſe 7. "So the three hundred took victuals "in their hands, and their trumpets:" by this I conclude they went to the battle unarmed, at leaſt, carried no arms in their hands, for in one hand they took their victuals, and in the other hand their trumpets. So it is evident that the ſalvation wrought by them was of the Lord. Thus God will own and bleſs *weak* means; that we might be encouraged to go on valiantly in *his* ſtrength, whenever we are engaged in *his* cauſe.

When the Lord was encouraging his people, in their great poverty, to rebuild the temple, he tells them by his Prophet, "Not by might, nor by "power, but by my Spirit, ſaith the Lord of Hoſts." Zech. iv. 6. "If I wanted to carry on my work "by gold and ſilver, theſe things are mine: but I "will do it by *my Spirit*, that you may ſee it is "*my hand:* ſaith the Lord of Hoſts". This is the Lord's ſeal; and all oppoſition muſt vaniſh before Him.

I truſt the Lord will ſo work for you, my brethren, as that you may diſcover his mighty hand graciouſly directing your ſteps in the plan before you,

you, and this will afford you the greateſt comfort and ſatisfaction.

Too much dependence upon probable means is very natural to fallen man. Goliah and Sennacherib are awful inſtances of this: and Saul ſeemed much diſappointed and chagrined at the appearance of that ſtripling David, when brought before his majeſty. 1 Sam. xvii. 33. But the lad ſoon ſettled the matter with him, as we ſee in the following verſes. May you have a ſhip load of ſuch lads, and they will fill the world with the ſound of the Goſpel of Jeſus Chriſt. They will blow the *trumpets*, and never mind the *pitchers*.

And if we come to the New Teſtament, we ſhall ſoon find a melancholy inſtance of too much confidence in human ſtrength in Peter. "If all deny thee, "I never will: nay I will die for thee." You know how it happened. And when matters came to be ſettled by our gracious and merciful Lord, Peter was aſked, "Loveſt thou me more than theſe?" He modeſtly replied—"*I love thee*, but I will ne-"ver get into the balance with any chriſtian again, "for I now ſee I am nothing without thy divine "ſupport."

Many of us are like Philip at the opening of a miraculous feaſt, in which the glory of the feaſt-maker was to appear conſpicuouſly great —John vi. 7. "Philip anſwered him, Two hun-"dred pennyworth of bread is not ſufficient for "them, that every one of them may take a little"— And like Andrew, whoſe carnal reaſoning aſked, in verſe 9, "but what are they among ſo many?" But let the people ſit down in faith, and they ſhall find plenty, and more to take up, than was brought before the multitude. This carnal reaſoning frequently diſtreſſes the weak Chriſtian. My own unbelieving heart would have tempted me this morning to furniſh myſelf with a *paper popgun* for my preſent ſupport; but thinking at the ſame time, that if I could not manage it with propriety,

I ſhould

I ſhould be in the ſituation of boys who uſe *ſtringed corks* under their ſhoulders to ſwim, which (ſhould they, through negligence, fall lower under the body) tilt the heels uppermoſt, and the youth ſinks and dies. I ſhall therefore truſt myſelf to the mercy of the ſtream, and reſt with confidence on that precious promiſe of our bleſſed Lord, "Lo, I "am with you alway, even unto the end of the "world." Matth. xxviii. 20.

That ardour and zeal, which at preſent ſeem to engage your hearts in the work, can hardly be ſufficiently admired, yet it is a patient looking up to God, and waiting in the duſt for his bleſſing, that muſt crown the work. As the cloud moves, ſo will your ſucceſs and proſperity appear. Your preſent proſpect is like Elijah's little cloud, 1 Kings xviii. 44. which by and by will, I humbly truſt, overſpread Otaheite, and all the Iſlands, and produce ſuch a crop of precious ſouls for Jeſus, as will "fill "your mouth with laughter, and your tongue "with ſinging." Pſalm cxxvi. 2.

Now this muſt be a work of faith, grounded upon this promiſe—Pſalm ii. 8. "Aſk of me, and "I will give thee the heathen for thine inheritance, "and the uttermoſt parts of the earth for thy poſ-"ſeſſion." You muſt have faith for the work. We ought not be too much elevated by human probabilities; and, as Chriſtians, we ought not to be diſmayed by improbabilities. It is the work of faith to devour all theſe as we go; and when we come to the foot of the hill, we ought to look up and ſay, "Who art thou, O great mountain? Be-"fore Zerubbabel thou ſhalt become a plain." There is never any danger in truſting God with weak improbable means. Here the danger lies, in the bias of the human heart to look more to great means than to the great God. It is an eaſy matter for a perſon to ſay that part of the Lord's prayer—*Give us this day our daily bread,* when his pantry

try is well filled with all manner of neceſſary food and delicacies: but here is the man that wins the Lord's heart, who makes *this petition*, when there is not a bit in the houſe for the next meal!

When there is any peculiar work, God will look out for himſelf peculiar inſtruments; not anſwerable perhaps to our narrow expectation, but fit for the diſcovery of his power; and the work ſhall be done.

Faith, when in its exerciſe, hath generally three objects in its view.

1. *Her own weakneſs.* "We have no might "againſt this great company that cometh againſt "us: neither know we what to do." 2 Chron. xx. 12.

2. *The ſtrength of her enemies.* The Red Sea before, a huge mountain on each ſide, Pharaoh and his mighty hoſt behind! O! They were nicely hemmed in for a glorious ſight of God's ſalvation.

3. *God in his promiſe*, above all. Moſes had this for him againſt the Egyptians. "The Lord "will fight for you. And ye ſhall hold your "peace". You be ſilent and wait. Let others clatter as they may.

Thus it was with Eliſha when there was no rain on the earth. He ſaid to Ahab, "Get thee up, "eat and drink, for there is a ſound of abundance "of rain." See 1 Kings xviii. 41. Obſerve, this was before his ſervant ſaw the *little cloud:* but how did he hear the ſound of rain when all the atmoſphere was ſo clear? Whence came this, learned divines? In the womb of the promiſe—Elijah heard the ſound of much rain. See the 1ſt verſe of chap. 18. "The word of the Lord came to Elijah—ſay-"ing, Go ſhew thyſelf unto Ahab, and I will ſend "rain upon the earth." His faith reſted upon the promiſe, and he prepares for its accompliſhment.

I muſt allow that at times the eye of faith hath its motes in the beſt of ſaints, and theſe intercept the

the light of the ſun. Mordecai had a mote in his eye for a time, clear as his faith was, when Eſther could not ſee the king for *thirty days*. But this mote was removed, and he rejoiced to ſee the ſun. Hear his voice when the clouds were diſperſed. Eſther iv. 14. "If thou altogether holdeſt thy peace "at this time, then ſhall there enlargement and de- "liverance ariſe to the Jews from another place." When he had the mote in his eye, he could ſee only the *king's court*;—but having it removed, he doth not *limit the Holy One of Iſrael*. There was another *mote* in David's eye: the hand of Saul between his ſoul and his God; and he ſpeaks in the dark and ſays, "I ſhall one day fall by the hand "of Saul." We read of another large *mote* in the eye of Elijah's faith;—that wicked Jezebel, when he fled for his life, and came to Beerſheba. And what a *mote* was that in poor Peter's eye, when he looked more upon the *wind* than upon his *Lord?* Matth. xiv. 30. He began to ſink,—but cries out for help, and his maſter ſaves him.

Faith, when the eye is clear, will do wonders. If time would permit, I could give you ſome few inſtances of its exploits, and that when outward means ran low, and many improbabilities hung in the way. Where ſhall I begin? I ſhall mention three remarkable inſtances of the power of faith in relying upon God in time of diſtreſs: And may the Spirit of the living God adminiſter comfort and much encouragement to our ſouls from them.

The firſt I ſhall mention is Jonathan, that faithful friend of David. Hear the language of this young man's faith, to his armour-bearer, when going forth againſt the garriſon of the Philiſtines. 1 Sam, xiv. 6. "Come, let us go over unto the gar- "riſon of theſe uncircumciſed: it may be the Lord "will work for us; for there is no reſtraint to the "Lord to ſave by many or by FEW." And ſee verſe 12. "Come up after me, for the Lord hath

" delivered them into the hands of Iſrael." It may be worth our notice here,—Jonathan moves in this glorious attack upon the ground of the *promiſe*, and does not aſcribe the glory of this victory to *himſelf* and his *armour-bearer*, but to the God of Iſrael. The promiſe was to Iſrael, 1 Sam. ix. 16. and therefore his honeſt diſintereſted heart ſays—" For " the Lord hath delivered them into the hand of " Iſrael." He was a man of great faith.

Through weaker means we may ſee God's greater ſtrength.

Again, what ſhall I ſay of Aſa's faith? 2 Chron. xiv. 11. When there came out againſt him an hoſt of a *thouſand thouſand, and three hundred chariots?* What could Aſa do againſt ſuch an army as this? We find he runs to his God, to his ſtrong tower: hear him verſe 11 and 12. " It is nothing with " thee, O Lord, to help whether with many, or " with them that have no power: help us, O Lord " our God; for we reſt on thee, and in thy name " we go againſt this multitude. Let not man pre- " vail againſt thee." Here was great faith, and the victory was very great alſo. He went forth in the Lord's name and prevailed.

The third inſtance of the power of faith that I ſhall mention is that which we have in 2 Chron. xx. when the children of Moab and the children of Ammon, and the inhabitants of Mount Seir, came againſt Jehoſhaphat, who in this great diſtreſs repaired to the houſe of the Lord, and ſtood in the midſt of the congregation, and ſaid, verſe 6. " Art not thou God in heaven? Moab and Am- " mon are mighty, but thou art mightier. Thou " ſitteſt in Heaven, and overruleſt all. This great " army is nothing before thy power." And verſe 7, " Art not thou our God?" Here he lays hold on a covenant God, and cannot let him go. In theſe very words I ſee to whom the victory will fall. " All Judah ſtood before the Lord, with " their

" their little ones, crying for help; and the Lord " heard them." " The Spirit of the Lord came " upon Jahaziel, the ſon of Zechariah," verſe 14. And he will direct them how and what to do in this day of trial. He tells them—" The battle is " not yours, but God's. Ye ſhall not need to " fight in this battle—ſtand ye ſtill, and ſee the " ſalvation of the Lord with you." As if he had ſaid, " *Look to God, and ſing the grand chorus of the* " *Church of Chriſt*, and, while you are ſinging, " your God will fight, and you ſhall have the vic- " tory." And ſo it was, verſe 21, 22. While the Lord's mercy endureth, his people muſt not be diſmayed; but go on and ſing. Here was a victory never to be forgotten!!

We have an account of a ſimilar conqueſt obtained by the ancient Britons in the year 420 over an army of Picts and Saxons, near Mould in Flintſhire, at the time the *Palagian hereſy* attempted to rear its head in that country. The Britons being unarmed, having Germanus and Lupus at their head, when the Picts and Saxons came to the attack, the two commanders (Gideon like) ordered their little army to ſhout *hallelujah* three times over, at the ſound of which, the enemy, being ſuddenly ſtruck with terror, ran away in the greateſt confuſion, and left the poor orthodox Britons maſters of the field. Archbiſhop Uſher treats of this remarkable victory in his writings. And I have ſeen a ſtone monument of this conqueſt, which remains to this day in a field near Mould, with the following inſcription in Latin.

Ad annum CCCCXX, Saxones Pictiq Bellum adverſus Britones, junctis viribus, ſuſciperunt in hac Regione, Hodieq MAES GARMON appellata. Cum in prælium deſcenditur, Apoſtolicis Britonum Ducibus, GERMANO, et Lupo, CHRISTUS militabat. In Caſtris ALLELUJA tertio repetitum exclamabant

clamabant. Hoſtile Agmen terrore proſternitur. Triumphant—Hoſtibus fuſis ſine ſanguine. Palma Fide non Viribus obtenta.

M. P.

In VICTORIÆ ALLELUJATICÆ Memoriam.

N. G. M,DCC,XXXVI.

In the year four hundred and twenty the Saxons and Picts waged war with united forces againſt the Britons on this ſpot, and now called Maes-Garmon*. When the battle was juſt beginning, Germanus and Lupus being the apoſtolic leaders of the Britons, Chriſt fought for them. Thrice they ſhouted Allelujah. The hoſtile army fell with panic before them. They are triumphant. The enemy being routed, the victory was won, not by force, but by faith.

Nehemiah Griffiths erected this monument in memory of the Hallelujah Victory†.

M,DCC,XXXVI.

Bleſſed be God, *Hallelujah* has never left poor Wales ſince.

Now for a word or two to thoſe who are determined to devote their all to this glorious undertaking, in leaving their friends and relatives behind, and embarking in this important meſſage. And, in the firſt place, were I a ſea-faring man, I

* German's Meadow.

† Mr. Nehemiah Griffith was uncle to the preſent poſſeſſor of the Rhyal eſtate, where the event is recorded to have happened. Mr. Milner, in his ſecond volume of Church Hiſtory, takes notice of the victory, (page 526) though he mentions not the hallelujah as its cauſe. Perhaps he might ſuppoſe it might ſubject him to the reproach of credulity, and being inclined to the *marvellous*; but he adds, (which gives me a clearer knowledge of our town's name than I had before) that Germanus and Lupus, (vid. Bedæ. 1. Hiſt.) in order to preach to, and baptize the immenſe multitudes who attended their miniſtry, had a church made of boughs of trees twiſted together, from whence I ſtrongly ſuſpect came our Wydd Grug.

T. J.

ſhould

ſhould attempt to give you a full deſcription of the ſhip to be employed. But an attempt of the ſort will only diſcover my ignorance in that line. Were I a young man of 24 years of age, I ſhould beg to be admitted as one of the happy company, and humbly would I ſolicit the good captain to have the following precious portion of Scripture painted in large letters on the moſt conſpicuous part of the *main-maſt*, " FEAR NOT, FOR I " AM WITH THEE, BE NOT DISMAYED, " FOR I AM THY GOD;" and the ſhip's crew muſt read it every morning before breakfaſt.

As for the Captain, his qualifications are far beyond my conception; however, he will not be offended if I beg my Divine Maſter to furniſh him with a good comfortable *ſtorm coat*, (for I dare ſay he expects not a few in his long voyage) made up of the following materials—the faith of Noah—the meekneſs of Moſes—the wiſdom almoſt of a Solomon—the patience of Job—the intrepid ſpirit of a Zerubbabel—the ſublimity of an Iſaiah, that he may have daily intercourſe with the King above the ſkies—the amiableneſs of a John—the humility of a well ſighted Peter—and the reſolution of a Paul—clad with this (though perhaps in appearance much like Joſeph's jacquet) he will ſail round the world, with Jeſus in his heart, and the Goſpel in his hand.

As for the *Miſſionaries*, I have a word to them. May they be kept in the ſchool of the Prophets and of the Apoſtles during the whole voyage; and may the *Fourth in the Furnace* attend graciouſly at their right hand, to direct, ſupport and comfort them. In his own wiſe and bleſſed time may He land them ſafe on the deſired ſhore; and, when they begin to talk of Jeſus and his croſs in the new world, O may that Spirit of Truth, which attended the Apoſtles' preaching on the day of Pentecoſt, abundantly bleſs their labours, to the converſion of thouſands.

I can

I can but commit the ſhip, and *all* that it may contain, to the kind care and protection of Noah's pilot. What a happy community was there! Paſſive obedience, and non-reſiſtance to God's holy will, lodged undiſturbed in that peaceful ſociety. The happieſt ſtate under the ſun for a believer in Jeſus! Remember, the God of Iſrael is the ſame now, as when He firſt ſent forth his diſciples into the world. His love and power are the ſame, and he will be with you in every ſtorm, and will conduct you in ſafety and comfort to the deſired haven.

May peace and harmony ſweetly preſide over the Managers at home. May the Directors be directed by the Spirit of the living God.

I was happy to hear from the mouth of a learned divine, in September laſt, that *bigotry* (that ſad diſturber of our peace) is at laſt *dead* and *buried*. I moſt heartily congratulate my brethren aſſembled here on the happy event: but alas! With ſorrow I give you the diſmal news—his *ghoſt* walks in poor Wales. I wiſh you had ſent him down among us embodied with fleſh and blood, then we could ere now have arreſted the diſturber of our peace. Now we have no hopes of doing ſo, for the late truly Reverend Mr. Edmund Jones ſaid, that there is no confining of ghoſts. Let us fare with the diſturber as we may, I hope he will never get over the Severn again to trouble good chriſtians in England.

But I muſt conclude with wiſhing ten thouſand bleſſings on the worthy Gentlemen and Miniſters concerned in this truly laudable Miſſion; and if my pocket was worth talking of, you ſhould be welcome to do by it as the barley cake did by the *tent of Midian*, turn it upſide down, and ſhake it well into the general fund. And here I muſt juſt obſerve, that the inſtitution now before us, is a moſt excellent one to try what our great folks are made

made of. Work them well, my worthy friends; and may the Lord give you a good portion of their golden gods; for I see that your honest hearts are inclined to use them to the very best of purposes. Now to God the Father, who loved poor sinners, to God the Son, who died to redeem poor sinners, and to God the Holy Ghost, who has, does, and will apply the Gospel to the hearts of poor sinners, be ascribed everlasting praises. Amen, and amen.

A LIST

A LIST
OF
THE CONGREGATIONS
Which have tranſmitted Sums of Money to the Treaſurer,
FOR THE USE OF
THE MISSIONARY SOCIETY.

The Monies received ſince the 30th of June, from the Rev. Mr. Boden, of Tooting; the Rev. Mr. Davidſon, of Newcaſtle upon Tyne; the Rev. Mr. Rae, of North Shields; the Rev. Mr. Robinſon, of Leiceſter, and the Rev. Dr. Williams, of Rotherham, for the Congregation at Melton, are not included, the Books having been balanced on that Day, agreeably to Notice.

	L.	s.	d.
A.			
ABINGDON, Rev. Mr. Threſher	16	15	6
Aldwinkle, Rev. Mr. Chew	13	5	0
Alnwick, Rev. Mr. Reſton	22	10	6
Amlwch, in Angleſey, Rev. Mr. Evans		18	0
Andover, Rev. Mr. Eiſdell	24	17	0
Appledore, Rev. Mr. Evans	22	6	6
Aſhbourne, Rev. Mr. Davis		10	6
Aſhton, Rev. Mr. Muſton	16	0	0
Aſhworth, Rev. Mr. Davis		10	6
Atherſtone, Rev. Mr. Denham	2	12	2½
Ayleſbury, Rev. Mr. Hawkins	6	8	0
B.			
Banbury, Rev. Mr. Jenkins	10	10	0
Ditto Independent Meeting	15	0	0
Bangor, Rev. Mr. Hughes		13	6
Barrow and Melbourne, Rev. Mr. Smith - - - - -	10	0	0
Baſingſtoke, Rev. Mr. Jefferſon	60	0	0
Bath, Rev. Dr. Haweis	80	3	6
Ditto Rev. Mr. Jay	34	4	2
Belper, Rev. Mr. Gawthorne	4	0	0
Bentley Heath, no miniſter	10	14	6
Biceſter, Rev. Mr. Dennant	5	5	0
Biddeford, Rev. Mr. Lavington	25	7	2
Bedford, Rev. Mr. Smith	25	0	3
Bedworth, Rev. Mr. Hewitt	10	15	0
Birmingham, Rev. Mr. Little	45	12	9½
Ditto late Dr. Williams	92	5	0
Blandford, Rev. Mr. Field	66	6	0
Bodmin, Rev. Mr. Baron	6	6	0
Bradford, Rev. Mr. Dunn	13	2	6
Brentwood, Rev. Mr. Such	1	11	6
Bridlington, Rev. Mr. Lyndall	31	18	0
Bridport, Rev. Mr. Saltren	95	7	6
Brighthelmſtone, Rev. Dr. Haweis	37	1	8
Briſtol, Rev. Mr. Hey	92	15	4
Bromley, Rev. Mr. Ellerton	4	0	0
Bungay, Rev. Mr. Shufflebottom	9	15	4½
Burwaſh, Rev. Mr. Daville	4	6	6
C.			
Canterbury, Rev. Mr. Thorne	8	9	9
Ditto Rev. Mr. Parnell	5	0	1
Caſtle-Hedingham, Rev. Mr. Steven-ſon - - - - -	46	17	1
Chatham, Rev. Mr. Slatterie	55	5	0
Chatteris, Rev. Dr. Haweis	27	5	0
Chelmsford, Rev. Mr. Douglas	8	19	0
Cheſter, Rev. Mr. Thorpe	27	3	6
Chippenham, Rev. Mr. Clift	13	2	6
Coggerſhall, Rev. Mr. Andrews	5	5	0
Colcheſter, Rev. Mr. Hobbs	224	17	4¼
Ditto by Rev. Mr. Storey	7	17	6
Collingham, by Rev. Mr. Lambert	10	7	0
Congleton, by Rev. Mr. Boden	4	11	0
Corſham, Rev. Mr. Weſton	10	10	10½
Coventry, Rev. Mr. Burder	46	10	0
Ditto Rev. Mr. Saunders	10	10	0
Cradley, Rev. Mr. Beſt	21	0	0
Creaton, Rev. Mr. Whitehead	23	15	4½
D.			
Dedham, Rev. Mr. Crathern	34	4	0
Deptford, Rev. Mr. Barker	76	2	0
Denbigh, Rev. Mr. Lloyd	1	10	0
Devizes, Rev. Mr. Sloper	37	4	6
Drayton and Wollerton, Rev. Mr. Wilſon - - - -	21	7	6
Dundee, Aſſociate Congregation	8	7	6
Durſley, Rev. Mr. Ralph	12	12	0
Duxford, Rev. Mr. Pyne	10	0	0
E.			
Edinburgh, Candle-makers-row	31	15	7
Everſham, Rev. Mr. Dawſon	6	0	0
F.			
Falmouth, Rev. Mr. Wildbore	33	0	0
Feverſham,	6	15	0
Foleſhill, Rev. Mr. Evans	17	0	0
Frampton,	12	15	0
G.			
Goſport, Rev. Mr. Bogue	147	6	2
Great Grimſby, Rev. Mr. Smelle	11	1	0
Greenwich, Rev. Mr. Atkinſon	8	1	0
Ditto Tabernacle	70	18	3
Greenock, Select friends of the Rev. John Love - - -	24	0	0
H.			
Hadley, Rev. Mr. Toms	10	15	6
Halſtead, Rev. Mr. Baſs	26	19	3
Hampſtead, Rev. Mr. Wraith	12	2	0
Hanley, Rev. Mr. Boden	23	11	9½

	L.	s.	d.
Havant, by Rev. Mr. Bogue	12	12	0
Heathfield, Rev. Mr. Gilbert	7	7	0
Hinckley. Rev. Mr. Scott	10	2	6
Horsham, Rev. Mr. Mann	4	4	6
Hull, Rev. Mr. Green	12	0	0
Ditto Rev. Mr. Lambert	179	1	10
I.			
Ipswich, Rev. Mr. Atkinson	27	13	7½
Ditto Rev. Mr. Davies	13	13	0
K.			
Kenelworth, various	1	13	6
Kensington, Rev. Dr. Lake	5	5	0
Kettering, Rev. Mr. Toller	25	0	0
Kidderminster, Rev. Mr. Barrett	21	0	0
Kilsby, Rev Mr. Morrell	9	15	0
Kippen, Rev. Mr. Campbell	50	0	0
Knutsford, by Rev. Mr. Boden	2	2	0
L.			
Lancaster, Rev. Mr. Charier	11	3	0
Launceston, Rev. Mr. Lewis	14	0	0
Leeds, Rev. Mr. Parsons	44	4	6
Leek	7	9	9½
Leighton Buzzard, Rev. Mr. Wake	10	10	1½
Lenham, Rev. Mr. Goodwin	5	13	6
Little Harborough, Sir Egerton Leigh	67	2	6
Little Kineton, by Rev. Mr. Parsons	2	2	0
Llanbrynmair. Rev. Mr. Tibbot	4	17	6
Llanfyllin, Rev. Mr. Lewis	1	4	6
LONDON.			
Adelphi Chapel	37	15	6
Artillery Street, Rev. John Love	21	3	0
Barbican, Rev. John Towers	20	16	6
Bow Lane, Rev. G. Jerment	6	16	6
Ditto Society and Congregation	16	0	0
Camomile St. Rev. John Reynolds	148	3	0
Collier's Rents, Rev. James Knight	47	4	0
Crown Court, Rev. James Steven	112	9	6
Cumberland St. Rev. John Brown	30	0	0
Gate St. Chapel, Rev. Mr. Williams	26	1	0
George's Chapel, Rev. Mr. Harper	25	1	3
Glass-House Yard, Rev. Mr. Moore	7	8	0
Haberdashers Hall, Rev. Joseph Brookbank	73	2	6
Holywell Mount, Rev. W. F. Platt	90	15	0
Homerton Chapel, Rev. Mr. Eyre	262	7	0
Kingsland Chapel,	43	7	0
Jamaica Row, Rev. Mr. Phillips	6	18	0
Ditto Rev. Mr. Townshend	17	12	6
London Wall, Rev. Dr. Hunter	80	18	2
New Road St. George's, Rev. Mr. Bryson	50	0	0
Orange Street Chapel	204	4	0
Piccadilly Chapel, Rev. Mr. Gwennap	24	7	0
Pinner's Hall, Rev. A. Crole	82	1	6
Rose Lane, Rev. Mr. Williams	21	1	6
Surry Chapel, Rev. Rowland Hill	245	11	1
Swallow Street, Rev. Dr. Trotter	64	1	0
Tabernacle and Tottenham Court Chapel	952	4	6
Tothill Fields, Rev. Mr. Bennett	12	2	0
Virginia Row, Rev. Mr. Radford	22	14	0
Wells Street, Rev. Alex. Waugh	39	17	0
Westminster Chapel, Rev. Mr. Piercy	35	15	6
Long Bugby, Rev. Mr. Mosely	30	14	2¼
Loudwater Wooburn, and Wycombe, Rev. Messrs. Broadbelt, English, and Miller	61	10	11¼
Luton, Rev. Mr. Pilley	22	16	0
Lutterworth, Rev. Mr. Grundy	24	0	0
Lymington, by Rev. Mr. Bogue	6	6	0
M.			
Macclesfield, Rev. Mr. Simpson	45	0	0
Ditto by Rev. Mr. Boden	11	10	0
Maidenhead, Rev. Mr. Cooke	80	0	0
Maidstone, Rev. Mr Ralph	14	4	0
Malmsbury, Rev. Mr. Moffatt	7	7	0
Malton, by Rev. Mr. Lambert	12	1	6
Manchester, Rev. Mr. Roby	72	15	6
Ditto Moseley St. no minister	244	8	3¾
Market-Harborough, Rev. Mr. Gill	83	1	7
Matlock, Rev. Mr. Scott	114	0	0
Milksham, Rev. Mr. Honiwell	20	0	0
Mitcham, no minister	11	1	1½
Moor-Green and Ilkeston, Rev. Mr. Sugdean	4	0	0
N.			
Newark, Rev. Mr. Bradley	1	1	0
Newbury, by Mr. W. Graham	16	2	6
Newcastle	8	15	6
Newport, Isle of Wight, Rev. Mr. Potticary	66	6	9
Newport-Pagnell, Rev. Mr. Bull	32	17	10
Northwick, by Rev. Mr. Boden	1	13	7
Nottingham, Rev. Mr. Alliott	18	7	6
Nuneaton, Rev. Mr. Fleming	7	0	0
O.			
Odiham, Rev. Mr. Holmes	7	2	0
Olney, Rev. Mr. Horne	17	10	0
Ditto Rev. Mr. Hillyard	18	10	0
Ofwestry, Rev. Mr. Whitridge	13	17	6½
P.			
Padstow, Rev. Mr. Rawlings	6	11	6
Pickering, Rev. Mr. Gritton	14	6	6
Plymouth, Rev. Messrs. Mends	50	0	0
Ditto Dock, no minister	51	3	0
Portsea, Rev. Dr. Griffin	76	10	0
Pwllheli, Rev. Mr. Jones	4	8	0
R.			
Ramsgate, Rev. Mr. Townshend	15	8	2
Reading, Rev. Mr. Douglas	62	16	0
Ditto St. Giles's, by Mr. Young	15	0	0
Reyworth, Rev. Mr. Dawson	3	0	0
Rhos-y-meirch and Bethlem, in Anglesea	1	1	6
Rodborough, Rev. Mr. Heath	35	15	6
Rotherham, Rev Dr. Williams	157	15	2
Rothwell, Rev Mr. Wood	37	5	0
Royston, Rev. Mr. Towne	14	15	0

Sandwich,

	L.	s.	d.
S.			
Sandwich, no minister	1	2	1¾
Sarney, Rev Mr. Richards		10	6
Scarborough, Rev. Mr. Bottomley	56	3	0
Sheerness, Rev. Messrs. Shrubsole and Buck - - -	73	11	1
Sherbourne, Rev. Mr. Hawe	12	4	9
Shrewsbury, Rev. Mr. Lucas	36	4	7¾
Southampton, Rev. Mr. Kingsbury	276	0	6
South-Moulton, Rev. Mr. Gibbins	3	15	0
South Petherton, Rev. Mr. Herdsman	21	16	10
Stafford, by Rev. Mr Boden	6	2	1
Staines, Rev. Mr. Yorkney	43	0	0
Stone, by Rev. Mr. Boden	6	4	8
Stratford on Avon, Rev. Mr. Rogers	4	8	8
Stretton, Rev. Mr. Morris and Gronow	11	16	0
Strood, Rev. Mr. Leggitt	20	0	0
Stroud-Water, Rev. Mr. Harris	1	11	6
Sudbury, Rev. Mr. Ray	73	5	6
Sutton in Ashfield, Rev. Mr. Kirk-Patrick - - -	20	2	0
Swonland, near Hull	9	16	10¼
T.			
Taunton, Rev. Mr. Tozer	27	3	10
Town-Sutton, Rev. Mr. Beaufoy	3	16	0
Towcester, Rev. Mr. Gunn	16	12	4
Trowbridge, Rev. Mr. Clark	52	14	4
Ditto Rev. Mr. Stevenson	16	0	0
Truro, Rev. Mr. Padden	25	14	6
Tunbridge, Rev. Mr. Hopkins	8	11	6
U.			
Uley, Rev. Mr. Jones	15	2	0
W.			
Wakefield, Rev. Mr. Bruce	20	16	6
Wallingford, by Rev. Mr. Cooke	22	10	0
Walsall, Rev. Mr. Grove	20	2	6
Wareham, Rev. Mr. Cracknell	7	7	0
Warminster, Rev. Mr. Jackson	41	3	0
Ditto Rev. Mr. Tremlett	10	0	0
Warwick, Rev. Mr. Moody	16	16	0
Welch-Pool, Rev. Mr. Francis	4	11	0
Welford, Rev Mr. Bicknell	25	16	0
Wellington, Rev. Mr. Parish	3	0	0
Wells, Rev. Mr. Sloper	15	3	0
Wem, Rev. Mr. Edwards	45	1	6
West Bromwick	9	0	0
Westbury, Rev. Mr. Mandell	21	18	0
Ditto Rev. Mr. Ball	6	6	0
Whitchurch, Rev. Mr. Jenkins	1	19	6
Wimbourn, Rev. Dr. Duncan	8	10	0
Winchester, Rev. Mr. Steil	27	0	0
Witham, Rev. Mr. Newton	86	9	6
Wolverhampton, Rev. Mr. Goodwin	20	17	11
Ditto, Rev. Dr. Haweis	10	2	6
Wooburn, Rev. Mr Greathead	149	1	0
Woodbridge, Rev. Mr. Lowell	15	15	0
Wooller, Rev. Mr. Bell	8	8	0
Woolwich, Rev. Mr. Percy	27	6	0
Worcester, Rev. Dr. Hawies	17	8	1½
Wotten Underedge, no minister	7	17	6
Wrentham, Rev. Mr. Shepherd	13	9	7
Y.			
Yelvertoft, Rev. Mr. Knight	11	6	6½
Yeovil, Rev. Mr. Morrin	12	17	6

THE TREASURER'S ACCOUNT

WITH THE

MISSIONARY SOCIETY,

Including the Sums ſtated in the Liſt of the Congregations, they having been extracted for the purpoſe of ſhewing the aggregate amount of each Congregation.

AN ALPHABETICAL LIST

Of ſuch individual Contributors whoſe Names have been tranſmitted to the Treaſurer, except thoſe whoſe contributions did not amount to half a Guinea, or have been ſent in ſince the 30th of June.

☞ *As ſome of the Names were ſcarcely legible, it is requeſted that if any error or omiſſion ſhould have been occaſioned from this circumſtance, the Secretaries may be informed thereof.*

	L.	s.	d.
A.			
Abbey, Mr. Caſtle Street		10	6
Abbot, Mr. Snowsfields	1	1	0
Abbot, Mr. William, Colcheſter	2	2	0
Abingdon, Mr. Paddington	1	1	0
Acworth, Mr. Chatham	1	1	0
Adams, Rev. Mr.	1	1	0
Adderley, Thomas, Stoke Newington	2	2	0
Addiſon, John,	10	10	0
Adwin, Mr. Foſter-Lane	1	1	0
Agace, Mrs. Clapton	2	2	0
Akie, William, Sheerneſs	1	1	0
Alday, John	5	5	0
Alderſey, Mr. Seward Street	10	0	0
Alers, Mr. William, Forchurch	10	10	0
Alexander, Mr. Hay-Market	1	1	0
Allatt, J.	1	1	0
Allen, Rev. R. P. Plymouth		10	6
Allen, Miſs, Stepney	2	2	0
Allen, Mr.	1	1	0
Allen, Mr. Great Sutton Street	1	1	0
Allbright, Mr. Adelphi Chapel	1	1	0
Althan, Mr. Charles, Little Ayliffe St.	1	1	0
A. M. by Rev. Mr. Douglas	2	2	0
Andrews, Rev. Mr. Coggerſhall	1	1	0
Andrews, Mr. Henry Street	2	2	0
Angel, Mr. Southampton		10	6
Annis, Mr. Minories		10	6
Anſtie, Miſs, Devizes		10	6
Anſell, Mr. James, Sheerneſs		10	6
Armſden, Mr. Wood Street	1	1	0
Armſtrong, Rev. Mr. Hoxton Square	1	1	0
Armſtrong, Mr. George, Bank	2	2	0
Arnold, Mr. John, Briſtol	1	1	0
Arnold, Mr. Booth Street		10	6
Arrowſmith, Mr. Aaron, Charles Street Soho	1	1	0
Arthur, Mr. Southampton	2	2	0
Arthur, Mrs. Southampton	1	1	0
Aſhwell, Mr. J. W. Colcheſter	3	3	0
Aſhby, Mr. Charles		10	6
Atkins, Mr. Richard, Bethnal-Green	1	1	0
Atkinſon, Rev. Charles, Ipſwich	1	1	0
Atkinſon, Rev. Rupert, Greenwich	1	1	0
Atkinſon, Mr. Samuel, Hull		10	6
Atley, Rev. Mr. St. Albans	2	2	0
Audley, J. Cambridge	20	0	0
Auſtin, Rev. Mr. King St. Clerkenwell	1	1	0
Aylwin, Mr. by Rev. James Knight		10	6
B.			
B. A. Hull	1	1	0
B. A. Hull	1	1	0
Backter, Mr. Apothecary's Hall	1	1	0

Bacon,

	L.	s.	d.
Bacon, John, Newman Street	5	5	0
Bagſter, Mr. James, Piccadilly	1	1	0
Bailey, Mr. William, Holborn	2	2	0
Bailey, Mr. John, Grove, Hackney	10	0	0
Bailey, Mr. John, St. Paul's Church Yard	10	10	0
Bailey, Mr. John, Stepneyfields	1	1	0
Bailey, Mr. John, Senior, Cheſham	1	1	0
Baldwin, Mr. Lewis, Hull		10	6
Balance, Mr. Gun Street	1	1	0
Balance, Miſs, Gun Street	1	1	0
Banks, Mr. John, Colcheſter	6	6	0
Barnes, Mrs. Eliza, Minories	1	1	0
Barker, Mrs. Greenwich	1	1	0
Barrett, Mr. Ratcliff	2	2	0
Barret, Mr. William, do.		10	6
Barber, Mr. Benjamin, Kingſland Road	1	1	0
Barton, Mr. Swallow Street	1	1	0
Barrow, Mrs. by Rev. James Knight	2	2	0
Baſſano, Mr. Hull	1	1	0
Baſſington, Mr Hoxton	1	1	0
Bateman, Mr. Devonſhire Street	1	1	0
Bayly, Mr. John, Plymouth	1	1	0
Bayly, Mr. J. B. Ditto.	1	1	0
Beacon, Mr. St. Alban's	1	1	0
Beiden, Mr.		10	6
Beaſley, Mrs. Lambs Conduit Street	7	7	0
Beauchamp, Miſs, by Sir Egerton Leigh	1	1	0
Beaufey, Rev. Mr. Town-Sutton, Kent	1	1	0
Beaumont, Mr. Bartholomew-Cloſe	1	1	0
Beaumont, Mr. Richard, Hull		10	6
Beath, Mr.	1	1	0
Beckford, Miſs, Plymouth	1	1	0
Beckford, Mr. by Rev. Mr. Platt		10	6
Beckwith, Mr. Samuel, Sheerneſs	1	1	0
Bee, Mr. Joſeph		10	6
Beeſley, Mr. Thomas, Bankſide	5	5	0
Beeſley, Mr.	1	1	0
Bell, Mr. by Mr. Neale	1	1	0
Bell, Mrs. Hoxton	2	2	0
Belgrave, Thomas, Hampſtead Road	1	1	0
Bellein, Mr. Peter's-Hill	2	2	0
Bennamore, Dr. Millman Place, Bedford Row - -	1	1	0
Benſtead, Mr. Samuel, Charlotte Street, Portland Place - -	2	2	0
Bennett, Mr. John, Mitchell Street	1	1	0
Bennington, Mr. Red Lion Street	1	1	0
Berbock, Mrs.	1	1	0
Bernard, Mrs. Southampton	2	2	0
Bernard, Peter, Ditto	4	4	0
Bernard, Mr. Thomas, Ditto	1	1	0
Bernard, Mr. Peter, Jun. Ditto	3	3	0
Berry, Mr. J. by Mr. Graham, Newbury - - -	1	1	0
Berry, Mr. Featherſtone Street	1	1	0
Berridge, Mr. Ryder Court	1	1	0
Berrow, Mrs. Little Warwick Street	1	1	0
Bexfield, Mr. St. George's Road	1	1	0
Bickley, Mr. Berner Street, Oxford Str.	1	1	0
Biddulph, Mrs. Bath	1	1	0
Bigg, Mr. John, Sheerneſs		10	6
Biggs, Mr. Devizes		10	6
Biggers, Mr. Robert, Alderſgate Street	1	1	0
Biggerſtaff, Mr. Pullen's Row	2	2	0
Biggins, Mr. Peter, Plymouth Dock	1	1	0
Bilger, Mr. New Street, St. Martin's Lane - - -	1	1	0
Binks, Mr. Chriſtopher, Queen Street, Covent-Gardén - -	5	5	0
Binks, Mr. Simon, Durham	1	1	0
Binns, Mr. Threadneedle Street	10	0	0
Bingham, Mr. Whitchurch	1	1	0
Birch, Mr. John, High Holborn	1	1	0
Binchmore, Mr. Weſtfield Street		10	6
Biſhop, Mr. Edward, Sheerneſs	1	1	0
Biſhop, Mrs. Anne, Ditto	1	1	0
Biſhop, Miſs Anne, Ditto	1	1	0
Biſhop, Mr W. Ditto	1	1	0
Biſhop, Miſs, Greenwich	1	1	0
Bitterman, Mr. Ditto	1	1	0
Blackmore, Mrs. Tabernacle Row	1	1	0
Blades, Mr. Hoſier Lane		10	6
Blades, Mr. Thomas, Jermyn Street	1	1	0
Blades, Mrs Mary, Ditto	1	1	0
Bletchley, Mr. Michael, Penton Street	1	1	0
Bliſs, Mr. Thomas, Weſt-Smithfield	1	1	0
Blomfield, Mr John, Colcheſter	3	3	0
Blomfield, Mrs. Ditto	2	2	0
Blomfield, Miſs, Ditto	1	1	0
Blomfield, Mr. B	3	3	0
Blomfield, Mr. B. Jun. Ditto	3	3	0
Boaſe, Mr. H. Pall-Mall	1	1	0
Bode, Mr. John, Dilſton	1	1	0
Boggis, Mr. Joſeph, Preſcott Street, Goodmans Fields - -	5	5	0
Bogie, Mr. Robert, St. Martin's Lane	1	1	0
Bogie, Mr. W. Ditto	1	1	0
Bolton, Mr Downing Street	1	1	0
Bolton, Mr. Hackney Road	1	1	0
Bond, Mrs. Charles Square, Hoxton		10	6
Bond, Mr. Southampton	1	11	6
Bond, Rev. R. C. Norwich	1	1	0
Booth, Rev Abraham, Goodman's Fields	1	1	0
Botheroe, Miſs, by Rev. Mr. Hey	1	1	0
Bott, Mr. Thomas, Limehouſe	1	1	0
Bourne, Mr. Samuel, Weſtbury		10	6
Bourne, Miſs, Ditto		10	6
Bowden, Mr. W. Hull	5	5	0
Bowden, Mr. P. Plymouth		10	6
Bowſer, Mr. Earl Street, Blackfriars	1	1	0
Bowley Mr George, Biſhopgate Street	1	1	0
Boyde, Mr. John, Hull		10	6
Boyſe and Scatchard, Meſſrs. Hull	5	5	0
Boyle, Mr. Colcheſter	3	3	0
Boyden, Mr. Joſeph, Chatham	1	1	0
Bracey, Mr. Biſhopgate Street	1	1	0
Bradney, Mr. Giles, White Chapel	2	2	0
Bradney, Miſs Ditto	1	1	0
Bradley, Mr. William, White Horſe Yard, Drury Lane	1	1	0
Brackleſby, Mr. Nathaniel, Frith Street	1	1	0
Bradbury, Mr.	1	1	0
Bray, Mr. Sheerneſs	1	1	0
Bramwell, Mr. Greek Street	1	1	0
Braidwood, Mr. Thomas, Gravel-pit Fields, Hackney	1	1	0
Brain, Hannah		10	6
Brent, Mrs. by Rev. James Knight	1	1	0
Breymer, Mrs. Deykers Street	1	1	0
Brice, Mr. J. Southampton	1	1	0
Brice, Mrs. H. Ditto	5	5	0

	L.	s.	d.
Brice, Miſs, Ditto	5	5	0
Bricknell, Mr. Benjamin, Hay-Market	1	1	0
Briggs, Mr. John, Hull	1	1	0
Briggs, Mr. Henry, Shoreditch	1	1	0
Brillatt, Mr. George	1	1	0
Brookſbank, Rev. Joſeph, Newington Green - - -	3	3	0
Brooks, Mr. Cateaton Street	5	5	0
Brooks, James, Charlotte Street, Bedford Square - -	1	1	0
Brook, Mr. William, Chatham	1	1	0
Brown, Mr. Joſeph, Pudding lane	1	1	0
Brown, Mr. Greenwich		10	6
Brown, Mr. Shoreditch,		10	6
Brown, Mr. Stoke-Newington	10	0	0
Brown, Mr. W. Hall, George Yard	1	1	0
Bromfield, Rev. James, Whitby	5	5	0
Bromley, Mr. T. Jun. Southampton		10	6
Broxup, Mr. Fanchurch Street	1	1	0
Broadbent, Mr. William, Sheerneſs	1	1	0
Broyden, Mr. Old Street Road	2	2	0
Bryan, Mr. Newgate Street	1	1	0
Buchanan, Rev. Walter, Edinburgh	5	5	0
Buck, Rev. C. Sheerneſs	1	1	0
Buiſted, Mr. Joſeph, Sheerneſs	1	1	0
Bull, Mr. Adelphi Chapel	1	1	0
Bulmer, Mr. Peter John, Hull	1	1	0
Bumſtead, Mr.	1	1	0
Bunn, Mr. Hoxton	10	10	0
Bunn, Mr. John, Poole	1	1	0
Bunhill, Mr.	1	1	0
Bunnell, Joſeph, Bedford Street Covent Garden - - - -	2	2	0
Burbank, Mr. Warwick Street	1	1	0
Burkitt, Mr. Miles, Coleman Street	1	1	0
Burder, Rev. Geo Coventry	10	10	0
Burder, Rev. Samuel, Lambeth	1	1	0
Bury, Mr. Newgate Street	1	1	0
Bury, Mrs. by Rev. Mr. Reynolds	1	1	0
Burridge, Mr. Geo. Hoxton Fields,	1	1	0
Burridge, Mrs. Sarah, ditto		10	6
Burtham, Brian, Sheerneſs		10	6
Burnell, Mr. John, Iſlington	10	0	0
Burrow, Mr Joſeph, Minories	1	1	0
Burn, Mr. Barnaby, Hull	1	1	0
Burne, Mr. Iſaac, ditto	1	1	0
Burne, Thomas, Bedford Square	50	0	0
Burbank, Mr. J.	1	1	0
Burgeſs, Mr. Mill Street Hanover Square - -	1	1	0
Burt, Mr. Warren Place	2	2	0
Buſh, Mr. John,	1	1	0
Butterby, Mr. Richard, Craven Street	5	5	0
Butcher, Mr. Robert, ſen. Spa Fields	1	1	0
Butcher, Mr. jun. ditto.	1	1	0
Buttery, Mr. Peter, Hull	1	1	0
Buxton, Mr. by Dr. Haweis	5	5	0
Byde, Mrs. - -		10	6
Byde, Miſs, - -		10	6
Byfield, Mr. H. W. Charing Croſs	1	1	0

C.

C. F. - - -	1	1	0
C. T. by Rev. Thomas Williams	1	1	0
C. W. - - -	1	1	0

	L.	s.	d.
Calvert, Mr. by Rev. Mr. Parſons	1	1	0
Cammeyer, Mr. - -	1	1	0
Cammeyer, Mrs. St. Thomas's Square	3	3	0
Campin, Mr. Greenland Dock	1	1	0
Campbell, Mr. John, graſs-market Edinburgh - -	1	1	0
Cambridgeſhire Aſſociation, from,	50	0	0
Campbell, Mr. Robert, Golden Square	2	2	0
Campbell, Mrs. Ann. ditto	5	5	0
Campbell, Mr. Alexander, Chertſey,	1	1	0
Capel, Mr. Royal Exchange	1	1	0
Cara, Mr. - -	2	2	0
Carr, Mr. Leeds, -		10	6
Cardale, William, Bedford Row	1	1	0
Carter, Mr. Honey Lane Market	5	5	0
Carter, Mr. Joſeph, Royal Exchange,	1	1	0
Carter, Mr. Samuel, by Mr. Neale	10	0	0
Carter, Mr. Samuel, Blackman Street	2	2	0
Caruthers, Mr. Cheapſide	5	5	0
Carswell, Mr. Middle-row, Holborn	1	1	0
Cater, Mr. J. Bray, Plymouth	1	1	0
Citer, Mr. - -		10	6
Cauron, Mr. Bently-heath, near Rumford - - - -	2	2	0
Caw, Mr. William, Sheerneſs	1	1	0
Cecil, Mr. Thames Street,	5	5	0
Chalmers, Mr. Old Street	1	1	0
Chalwick, Mr. Borough Market	1	1	0
Chambers, Mr. Bunhill-Row		10	6
Chambers, William, Sheerneſs	1	1	0
Chambers, Mr. W. Surgeon, ditto	1	1	0
Chapman, Mr. T. Fleet Street	7	7	0
Chapman, Mr. J. Southampton		10	6
Chatteris, Mr. Cornhill	1	1	0
Charrier, Rev P. S. Lancaſter	1	1	0
Cheſter, Mr. Nicholas, Ratcliff	1	1	0
Cheſterton, Mr. John, Greenland Dock	1	1	0
Chisman, Mr. John, Wareham	1	1	0
Chisman, Mrs. Eliz. ditto	1	1	0
Churchill, Fred. Henry, Weſt Square	1	1	0
Clark, Rev. Mr. -	1	1	0
Clarke, Rev. T. A. M. Hull	2	2	0
Clarke, Mrs. - - -	1	1	0
Clark, Mr. William, High Street, Borough - -	10	10	0
Clarke, Mr. Borough	1	1	0
Clark, Mr. Mark, Brown's Lane		10	6
Clark, Mr. - -		10	6
Clements, Mr William, Chatham	1	1	0
Clericus, by Rev. Mr. Hey	5	5	0
Clow, Mr. John, -		10	6
Clunie, Mr. Caſtle Street, Oxford Market - -		10	6
Coade, Miſs, Mount Row	2	2	0
Coobe, Lady Eliz. by Rev. Dr. Haweis - -	1	1	0
Cock, Mr. Ambroſe, Lower Shadwell	10	10	0
Cock, Mrs. Mary, ditto	1	1	0
Cock, Mr. Paternoſter Row	1	1	0
Colborne, Mr. Southampton		10	6
Cole, Mr. Thomas, Ipſwich,	2	2	0
Cole, Mr. W. Colcheſter	2	2	0
Cole, Mr. Robert, Ipſwich	1	1	0
Cole, Mr. Edward, Princes Street Drury Lane - -	1	1	0

	L.	s.	d.
Cole, Mr. Homerton	10	10	0
Coles, Mr. Walter, -	1	1	0
Coleman, Mr. W. Sheerneſs	1	1	0
Collins, Mr. William, Mare Street, Hackney - -	1	1	0
Collier, Mr. John, Long Lane, Southwark - -	1	1	0
Collier, Miſs, Belview, near Scarborough - -	1	1	0
Compton, Mr. J. by Mr. William Graham, Newbury	1	1	0
Compton, Mr. John, Wareham	1	1	0
Conder, Mr. James, Ipſwich	1	1	0
Conder, Mr. Joſeph	1	1	0
Conqueſt, Mr. Geo. Chatham	1	1	0
Cook, Mrs. Warren Street	1	1	0
Cooke, Mr. William, Bermondſey Street, - -	1	1	0
Cooper, Mr.	2	2	0
Cooper, Mr. Goſwell Street	10	0	0
Cooper, Dr. Great Queen Street	1	1	0
Cope, Mr. Upper Thames Street	2	2	0
Cope, Mr. Carnaby Market	1	1	0
Copeland, Mr. Devonſhire Square, Queen Square	1	1	0
Corney, Mrs. Greenwich	1	1	0
Corie and Craig, Meſſrs. Shrewſbury	8	8	0
Corbett, Mrs. Shrewſbury-Park, Salop	2	2	0
Corney, Mr W. Adelphi Chapel	1	1	0
Cornwall, Mr. Thomas, by Dr. Haweis - -	10	0	0
Corp, Mr. William, Great Tower Street - -	1	1	0
Cordell, Mr. Hare Street, Bethnal-Green - -	1	1	0
Cosford, Mr. Jewin Street	1	1	0
Courthope, Mr. J. B. Rotherhithe	5	5	0
Courtier, Mr. John, Newport Street, St. Martin's Lane	2	2	0
Cowie, Robert, Highbury Place	50	0	0
Cowie, Mr. J. Falcon Square,	1	1	0
Cowie, Mr. G. Bury Court	2	2	0
Cox, Mr. - - -	1	1	0
Coxſon, Mr. Lombard Street	2	2	0
Crawford, Mr. Thomas, Newcaſtle	2	2	0
Cranfield, Mr. - -	10	6	
Crayden, Mr. Samuel, Sheerneſs	1	1	0
Cracknell, Rev. Benjamin, Wareham	2	2	0
Cree, Mr. John, Chertſey, Surry	2	2	0
Cree, Mr. John, Plymouth Dock	1	1	0
Crellin, Mr. Philip, Henrietta Street	1	1	0
Creighton, Mr. -	1	1	0
Croſt, Mr. Hermitage Rope Walk	1	1	0
Cronden, Mr. by Rev. Mr. Hey	1	1	0
Croſby, Mr. Weſtbury		10	6
Croſſe, Mr. J. N. ditto	1	1	0
Crole, Rev. Mr. Iſlington	2	2	0
Cumber, Mr. John, John Street Pentonville - -	1	1	0
Curling, Mr. Robert,	1	1	0
Curry, Mr. John, Sheerneſs	1	1	0
Curtis, Timothy, Hackney	31	10	0
Cu ler, Mr. Thomas Cheſter,	20	0	0
Cutler, Mr. Michael, by Rev. Mr. Jerment - -	1	1	0

	L.	s.	d.
D.			
D. W.	1	1	0
Dagger, Mr. W. Sheerneſs		10	6
Dale, David, Glaſgow,	50	0	0
Daneor, Mr. Michael, Roſamond Street - -	1	1	0
Daniell, Mr. S. Colcheſter,	3	3	0
Daniell, Mr. Thomas, ditto	3	3	0
Darwell, Joſeph Lawrence, Southampton - -	10	0	0
Davis, Mr. Thomas Collinſon, Falcon Square . -	1	1	0
Davis, Mr. Fiſh-Street-Hill	1	1	0
Davis, Mr. Joſeph, Walnut-Tree Walk	1	1	0
Davis, Mrs. Southampton		10	6
Davies, Rev. Dr. by Rev. Mr. Steven	10	0	0
Davie, Miſs, Wrentham,	1	1	0
Davidſon, Mr. John, Burlington Street	1	1	0
Davidſon, Mr. Eſſex Street, Strand	1	1	0
Dawſon, Mrs. Elbow Lane		10	6
Dawſon, Mrs. Catharine, York Place, Marylebone - -	1	1	0
Deane, Mrs. Ann, by Meſſrs. Downe and Co. - -	10	0	0
Dell, Mr. Southampton		10	6
Delamore Mrs. -	1	1	0
Denyer, Mr Richard, Little Britain	1	1	0
Devey, Mr. Roger,	2	2	0
Dicker, Mr. Wm. Graham, Newbury	1	1	0
Dicker, Mr. W. and J. by ditto	1	1	0
Dicker, Mrs. John, by ditto		10	6
Dickſon, Mr. James, Sun Street, Spital Fields - -	1	1	0
Dickſon, Mrs. ditto	1	1	0
Dikes, Mr. T. Hull	1	1	0
Diſs, Mr. J. Colcheſter,	1	1	0
Dixon, Mr. Aldgate	1	1	0
Dixon, Mr. Alderſgate	5	0	0
Dobie, Mr. James, Crane Court Fleet Street - -	1	1	0
Dobſon, Mr. Southampton		10	6
Dobſon, Mr. W. Adelphi Chapel	1	1	0
Dodds, Mrs. War Office,	1	1	0
Donald, Mr. poſt-office	1	1	0
Donaldſon, Mr. Robert, Hull	1	1	0
Donation - -		10	6
Dornford, Joſiah, Deptford Road	5	5	0
Dornford, Thomas, Philpot Lane	5	5	0
Douglas, Rev. A. Reading	1	1	0
Down, Mr. Roſemary Lane	1	1	0
Downer, Miſs, Biſhopſgate Street	1	1	0
Downer, Miſs, by Mr. Neale	1	1	0
Draper, Mr. Thomas, Broker-Row Moorfields - -	2	2	0
Draper, Miſs, ditto	1	1	0
Drury, Mr. Covent Garden	1	1	0
Dry, Mr. Greenwich		10	6
Duce, Mr. Edward, Colcheſter	1	1	0
Dunn, Mr. J. Bank	1	1	0
Dunc n, Mr. John, Jamaica Row, Rotherhithe - -	2	2	0
Dunlap, Mr. James, Malton,	1	1	0
Duncanſon, Rev. Andrew, Airdrie, Glaſgow - -	1	1	0
Dupont, Mr. - -	1	1	0

	L.	s.	d.
Durant, Mr. Geo. Spital Square	5	5	0
Durie, Mr. David, Gravel Lane,	1	1	0
Dutton, Mrs.	1	1	0
Duthie and Brown, Messrs. Drury Lane - -	1	1	0
Dye, Mr. London	1	1	0
Dyer, Mr. Admiralty	1	1	0
Dyson, Mr. Thomas, Holbeck, near Leeds - -		10	6
E.			
E. by Rev. Mr. Wilks	3	3	0
Eade, Jun. Mr Helmet Row		10	6
Eaden, Mr. J. Bermondsey Road,		10	6
Eames's, The Miss -	2	2	0
Earle, Mr Robert, Berkhampstead	1	1	0
Eft, Mr. Richard, Sheerness	1	1	0
Easton, Rev. Alexander, Chiswell Street - -	1	1	0
Eaton, Mr. Greenwich		10	6
Editors of the Evangelical Magazine,	100	0	0
Edmonds, Mr. Walton, Northampton Street - -		10	6
Edmonds, Mr. John, Sheerness	1	1	0
Edmonson, Mr. Richard, Lancaster	1	1	0
Edwards, Mr. T. Kent Street	1	1	0
Edwards, Mr. by Rev Mr. Platt'		10	6
Edwards, Rev. Mr. John Street Tottenham Court Road	1	1	0
Egginton, Messrs. G. and J. Hull	21	0	0
Egginton, Mrs. Eliz. ditto	5	5	0
Elgar, Mrs. Ann, Devizes	2	12	6
Elland, Mr. Gwin's Buildings	1	1	0
Ellis, Mr. James, Colchester	1	1	0
Ellis, Mr. John, Adelphi	1	1	0
Ellis, Mrs Fordham, Essex	1	1	0
Ellerton, Mr. George, Jun. Park, Southwark - -	1	1	0
Elliot, Mr. Richard, Spa-Fields	1	1	0
Elliott, Mr. Friday Street	2	2	0
Elsworth, Mr. Stanhope Street	1	1	0
Elliott, Mrs. at Mrs. Cuzins's		10	6
Elworthy, Mr. Broad Street	1	1	0
Emans, Mr. William, by Mr. William Graham, Newbury	1	1	0
Emerson, Mr. J. by Rev. Dr. Haweis	7	7	0
English, Walter, Waltingham Place, Lambeth - -	2	2	0
Enowy, Mr. Newington	3	3	0
Eskridge, Mr. Thomas, Lancaster	1	1	0
Eskrigge, Mrs. Ditto		10	6
Estridge, Mr. William St. Black-Friars	1	1	0
Etheridge, Mr. Samuel, Hoxton Square	2	2	0
Evans, Mr. Austin-Friars	1	1	0
Evans, Mr. J.	1	1	0
Evans, Mr. James, Sheerness	1	1	0
Evans, Mr. John, Bird Street, Manchester Square	1	1	0
Everard, Mr. Church Lane, Whitechapel	1	1	0
Evison, Mr. Hanson, Hull	1	1	0
Ewes, Mrs Darking, Surry	1	1	0
Exall, Mr. Southampton		10	6
Exshaw, Mr.		10	6
Eyles, Mr. T. St. Martin's Court	1	1	0
Eyre, Rev. Mr. John, Hackney	20	0	0
F.			
F. S. - -	1	1	0
Faber, Mr. White Lion Street, Goodman's Fields -	1	1	0
Fraden, Mr. St. Martin's Lane	2	2	0
Fallowfield, Mr. Scotland Yard	1	1	0
Farman, Mr. Richard, by Rev. Mr. Hey	1	1	0
A Farmer, Bolton, Lincolnshire	10	0	0
Farquharson, Mr. A Cold Bath Fields	1	1	0
Farquharson, Mr J. Plumb-tree Street	1	1	0
Fay, Mr. J. Southampton		10	6
Fay, Mr. W. Ditto		10	6
Fellowship Society of Crown Court Meeting - -	1	1	0
Fenn, Thomas, Bellingdon	20	0	0
Fenn, John, Cornhill	10	0	0
Fennard, Mrs. Pitfield Street, Hoxton	4	4	0
Ferrer, Mr. Petticoat Lane	1	1	0
Ferrer, Mr. ditto	1	1	0
Ferris, Mr Aldersgate	1	1	0
Ferguson, Mr. Robert, Chamber Street, Goodman's Fields	1	1	0
Fetherstone, Mrs. S.		10	6
Field. John, Stoke Newington	5	5	0
Filling, Mr. Shadwell	1	1	0
Finch, Christopher, Sudbury	10	10	0
Finch, Mr. James, Sable Hedingham	5	5	0
Finder, Mrs. John Street, Tottenham Court Road	1	1	0
Findlay, Rev. Dr. Robert, Glasgow	10	10	0
Finlayson, Mr. Strand	1	1	0
Finlayson, Mr. William	1	1	0
Fither, Joseph, Teresa Terrace, Hammersmith -	1	1	0
Flint, Mr. Joseph, Camberwell Terrace	1	1	0
Flindall, Mr. William, Ipswich	1	1	0
Forest, Mr. Timothy		10	6
Forsaker, Mr.	10	0	0
Foster, Rev. Henry, Wilderness Row	1	1	0
Foster, William, Hull	5	0	0
Foster, Mrs. near Hull	1	1	0
Foster, Mr by Rev. Mr. Douglas	1	1	0
Fox, Mr. Blackman Street	1	1	0
Foyster, Samuel, Tottenham Street	5	5	0
Francis, Miss, Colchester	1	1	0
French, Mr. John, New Bond Street	1	1	0
Freeman, Mr.	1	1	0
A Friend		10	6
Friend, by Rev. Mr. Douglas	1	1	0
Friend		11	0
Ditto by Mr. Carr, Gutter Lane	3	3	0
Ditto by Mr. Wilks	2	2	0
Friend		13	0
Friend, Mr. B by Mr. Graham, Newbury	1	1	0
A Friend	4	4	0
Ditto		10	6
Ditto by Mr. William Langston		10	6
Ditto by Miss Downer	2	2	0
Two ditto ditto	20	0	0
Friend	1	1	0
Ditto by Mrs. Hills	5	0	0
Ditto	5	0	0
Ditto	5	0	0
Ditto	30	0	0

	L.	s.	d.
Friend	2	2	0
Ditto by Rev. Mr. Prieſtley	1	1	0
Ditto	1	1	0
Ditto	1	1	0
Ditto by Mr. Neale	1	1	0
Ditto by ditto	10	0	0
Sundry Friends	1	5	6
A Friend, Southampton	1	1	0
Ditto		10	6
Ditto by Rev. Mr. Steven	1	1	0
Two Friends by Rev. Rowland Hill	2	2	0
A Friend, Greenwich, by Mr. Eaton	1	1	0
Ditto ditto		10	6
Ditto ditto		10	6
Ditto by Rev. Mr. Platt	1	1	0
Ditto by ditto		10	6
Ditto by ditto		10	6
Ditto by ditto		10	6
Friends by ditto	2	15	0
Two Friends, by Mr. W. Phipp	5	5	0
Friend, Devizes	5	5	0
Ditto, ditto	10	0	0
Friend, by Rev. Mr. Eaſton	3	2	0
Ditto	5	5	0
Ditto, by Rev. Mr. Towers	1	1	0
Ditto, Sheerneſs	1	1	0
Ditto	1	1	0
Ditto, Adelphi Chapel	1	1	0
Ditto, by Rev. Mr. Wilks	5	5	0
Ditto by ditto	10	10	0
Ditto by ditto	1	1	0
Ditto by ditto	1	1	0
Ditto by ditto	2	2	0
Ditto by ditto	1	1	0
Ditto by ditto	1	1	0
Ditto by ditto	1	1	0
Ditto by ditto	1	1	0
Ditto by ditto	1	1	0
Ditto by ditto	5	5	0
Ditto by ditto	2	2	0
Several Friends, by ditto, whoſe names are forgotten	5	5	0
Friend	10	10	0
Ditto	2	2	0
Friends, ſeveral	1	1	0
A Friend	5	5	0
Ditto, by Mr. Wilks		10	6
Ditto, by ditto		10	6
Ditto, by ditto		10	6
Friend, by Mr. Balance	1	1	0
Ditto, by ditto	1	1	0
Ditto, by Mr. Briggs	1	1	0
Ditto, by Mr. Foyſter		10	6
Ditto, by Mr. Morriſon	1	1	0
Three Friends, Halliſax, by Rev. Mr. Brookbank	3	3	0
Friend	1	1	0
Friends, two, by Rev. Mr. Surman	1	1	0
Friend, by Mr. Clarke, Trowbridge	2	2	0
Friend, Sheerneſs	1	1	0
Friends by Mr. Muir of Glaſgow	2	1	6
A Friend, Kirkcaldy	5	5	0
Frith, Mrs. Paradiſe Row	2	2	0
Froſt, Mr. Great Portland Street	1	1	0
Froſt, Mrs. ditto	1	1	0
Fuller, Mr. J. Sen. Sheerneſs	1	1	0
Fuller, Mr. B. by Mr. Graham, Newbury	1	1	0
Fuller, Mr. Wormwood Street	1	1	0

C.

	L.	s.	d.
G. by Lady Anne Erſkine	1	1	0
Gabriel, Mr. Banner Street	1	1	0
Gainford, Mr. Weſbury		10	6
Gale, Mr.	2	2	0
Gardiner, Mr. Skinner Street	1	1	0
Gardner and Bagnall, Meſſrs.	5	5	0
Garwood, Mr. Aldgate	2	2	0
Garlick, Mr. Malmſbury	4	4	0
Gaviller, George, Eſq. New Road, St. George's in the Eaſt	10	10	0
Gaviller, Mrs. Anne, ditto	1	1	0
Gaviller, Miſs Henrietta	1	1	0
Gees, Mr. Cloth Fair		10	6
A Gentleman unknown	5	5	0
Georing, Mr. George, North Street, Red Lion Square	1	1	0
George, Mr. Tyler Street, Carnaby Market	1	1	0
George, Mr. ditto	1	1	0
Gevilt, Mr. Jun.		10	6
Gibſon, Mr. Shoemaker Row, Black Friars		10	6
Gibſon, Mr. Kent Street	1	1	0
Gibſon, Mr. A. B. Plymouth		10	6
Gibbons, Mrs. Preſcott Street, Goodman's Fields	1	1	0
Gibbs, Mrs. Weſtbury		10	6
Gibbs, Mr. North Street, Moorfields	1	1	0
Gibbs, Mrs. Ditto	5	5	0
Gilder, Mr. John, Hull	2	2	0
Giles, Mr. William, Water Lane	10	0	0
Giles, Mr. Thomas, ditto	7	7	0
Gilliſpy, Mrs. Hermitage	1	1	0
Gilſon, Mr. T. Colcheſter	2	2	0
Gill, Mr. G. St. Alban's	1	1	0
Gill, Mrs.		10	6
Gilow, Mr.	1	1	0
Gittins, Mr. Joſeph, Shrewſbury	2	2	0
Glaſcott, Rev. Mr. by Rev. Dr. Haweis	10	0	0
Gleed, Mr. Southampton		10	6
Glover, Mr. by Rev. Mr. Douglas	1	1	0
Golden, Rev. Mr. Croydon, Surry	1	1	0
Golding, Mr. James, Bank Side	2	2	0
Goldſmith, Mr. Edmund, Caſtle Street, Falcon Square	5	5	0
Goldſmith, Mr. by Rev. Mr. Ray	1	1	0
Goode, Rev. John, Iſlington	1	1	0
Gorham, Mr. John, Sheerneſs		10	6
Goſnob, Mr. Little Queen Str. Holborn	1	1	0
Goſling, Mr. John, Arleſford	1	1	0
Goſling, Mr. Edward, Shacklewell	25	0	0
Gouger, Mr. Newgate Street	20	0	0
Goulding, Mr. Thomas, Bank Side	2	2	0
Govet, Mr. Plymouth	1	1	0
Grant, Mrs. Greenland Place	1	1	0
Graham, Mr. Richard, Oxford	1	1	0
Graham, Mr. William, Newbury	1	1	0
Gray, Mr. Wilderneſs Row	1	1	0
Gray, Mr. Broad Street	1	1	0
Gray, Mr. Charles, Sheerneſs		10	6
Gray, William, York	10	0	0

	L.	s.	d.
Grafton, Mrs. Bentley-Heath, near Rumford	1	1	0
Grayson, Captain John, Pickering, Yorkshire	1	1	0
Grayson, Mr. John, ditto		10	6
Grayson, Mr. William, ditto	1	1	0
Graves, Mr. Greenwich	10	10	0
Green, Mr. Southampton		10	6
Gregg, Mr. St. George's Road, by Rev. Rowland Hill	5	5	0
Greaves, Mr. St. Martin's Lane	1	1	0
Gregory, Mr. Hoxton Fields	5	0	0
Grey, Mr. Wilderness Row	1	1	0
Grey, Mrs. by Mrs. Elliott		10	6
Griffin, Mrs. Mare Street, Hackney	3	3	0
Griffin, Mr. by Rev. Dr. Haweis	1	1	0
Grimaldi, Mr. William, Albemarle Str.	1	1	6
Griffiths, Mr. Houndsditch	3	3	0
Gritton, Rev. Thomas, Pickering	1	1	0
Grocock, Mr. Earl's Court, Soho	1	1	0
Groome, Mr. Broad Street, Bloomsbury	1	1	0
Grove, J. by Rev. Mr. Haweis	10	0	0
Gullard, Mr. William, Hull		10	6
Gunn, Rev. Alp.	2	2	0
H.			
H. E. Hull	2	2	0
Hackley, Mrs. Mary, Belvieu, near Scarborough	1	1	0
Hadden, Mr. Old street	1	1	0
Hadwin, Mr. W.	1	1	0
Haines, Mrs. Westbury	1	1	0
Hair, Mr. James Porter Street		16	0
Haldane, Mr. Edinburgh	50	0	0
Haldane, Mr. of Airdrie near Stirling	50	0	0
Halward, Mr. Thomas, Gray's Inn	1	1	0
Hall, Mr. William, Noble Street	1	1	0
Hall, Mr. John, Ipswich	1	1	0
Hall, Mr. Henry, Camberwell	1	1	0
Hall, Stephen, Fen-Church Street	10	10	0
Hall, Mrs. ditto	5	5	0
Hall, Mr. Thomas, Hull,	1	1	0
Hall, Mrs. ditto	1	1	0
Hallett, Mr. A. White Chapel Road	1	1	0
Hallier, Mr. by Rev. James Knight	1	1	0
Hale, Mr. Church Street, Spital Fields	1	1	0
Hale, Mr. D. Colchester	1	1	0
Hammond, Mr. White Chapel	1	1	0
Hamilton, Rev. Frederick, Penton Street, Pentonville	10	0	0
Hamard, Mrs. Piccadilly	1	1	0
Hanster, Mr. J. Round Court, Strand	1	1	0
Hanson, Mr. Bruton Street	10	0	0
Harwell, Mr. Greenwich	1	1	0
Harris, Miss Lydia, Deptford	1	1	0
Harris, Miss Martha, ditto	1	1	0
Harvey, Mr. John, Stirling	5	5	0
Harvey, Mr. W. Charlotte Street Portland Place -	1	1	0
Hardeman, Mr. Thomas, Sheerness		10	6
Hargrave, Mr. William, Jermyn Street	1	1	0
Harris, Mr. Curtain Road, Shoreditch		10	6
Harrison, Mr.	1	1	0
Harris, Mr. Southampton	2	2	0
Harris, Mr. Hull	1	1	0
Harrison, Mr. John, Malton,		10	6

	L.	s.	d.
Harper, Mr. Alexander, Jerusalem coffee house - -	1	1	0
Harper, Mrs. ditto -	1	1	0
Harper, Rev. Thomas, Prospect Place, St. George's Fields	1	1	0
Harpur, Lady Frances	3	3	0
Hart, Mr. Southampton	1	1	0
Hardcastle, Reyner, and Corsbie, Messrs. Duch's-Foot-Lane	300	0	0
Hardcastle, Mrs. Islington	10	0	0
Hardy, Mr. Thomas, Tavistock Street	1	1	0
Harrison, Mr. Leeds		10	6
Harvest, Miss Ann, Coleman Street	1	1	0
Hastie, Mr. James, Great Portland Street - -	1	1	0
Hastie, Mrs. ditto	1	1	0
Hatch, Mr. by Rev. James Knight	1	1	0
Hauxwell, Mr. William, Hull	1	1	0
Hauxwell, Mr. William, jun. ditto		10	6
Hauxwell, Mr. Edmund, ditto		10	6
Havens, Miss Ann, Frith Street, Soho	2	2	0
Haweis, Rev. Dr. Aldwinkle	500	0	0
Hawley, Mr. John,		10	6
Hawes, Mrs. Colchester	4	4	0
Hawes, Mr. Bennet, Colchester	2	2	0
Hawkes, Mr. Thomas, Piccadilly	1	1	0
Hawkes, Mrs. ditto	1	1	0
Hawkes, Mr. James, Long Acre	1	1	0
Hawkins, Mrs. Ann, Mare Street, Hackney - -	1	1	0
Haynes, Mrs. or Harris, Palace Yard	1	1	0
Hayes, Miss, Walworth	1	1	0
Hearne, Mr. Jonathan, Hoxton	1	1	0
Heath, Rev. Mr.	10	0	0
Hebden, Mrs. by Mrs. Bell		10	6
Hebourn, Mr. George Chesham	1	1	0
Heinekin, Mr. C.	1	1	0
Hemmington, Rev. Mr. Thorp-Arch, near Wetherby	10	0	0
Henderson, Mr. John, Cornhill	1	1	0
Henshaw, John, Wem	25	5	0
Henwood, Mr. - -		10	6
Henman, Mr. William, Leaden-hall-market - -	1	1	0
Henvis, Mr. Southampton		10	6
Henderwell, Mr. Thomas, Scarborough - -	10	0	0
Hepburn, Mr. by Rev. James Knight	5	5	0
Hervey, Lady Caroline, by Rev. Dr. Haweis - -	20	0	0
Herrington, Daniel, Little Waltham	1	1	0
Heston, Mr. Billiter Square	1	1	0
Hetherington, Mr. T. by Rev. Mr Douglas, - -	3	3	0
Hey, Rev. John, Bristol	6	6	0
Heygate, Mr. James, Aldermanbury	10	0	0
Higgs, Mr. Red Lion Street	1	1	0
Higgins, Mr. Dean's-Court, St. Martin's le Grand	1	1	0
Hill, Thomas, by Mr. Wood	1	1	0
Hill, Rev. Rowland, Surry Chapel	3	3	0
Hill, Rev. Thomas, Raventonedale, Westmoreland -	1	1	0
Hill, Mrs. Fore Street	2	2	0
Hill, Mr. Thomas, Dean Street	1	1	0

	L.	s.	d.
Hillier, Mrs. Eliz. Pancrafs Lane	100	0	0
Hillock, Mr. James, Hull	1	1	0
Hinds, Miss, Colchester	1	1	0
Hirst, Mr. Leeds		10	6
Hitch, Mrs. Mary, Princes Square, Ratcliff - -	1	1	0
Hoborn, Mr. Spital-fields	1	1	0
Hobbe, Rev. G. Colchester,	10	10	0
Hobley, Mr. Adelphi Chapel	1	1	0
Hodges, Mifs, Homerton	2	2	0
Hodgkinson, Mr. Stamford Street	2	2	0
Hodgskin, Mr. Aldwinkle	1	1	0
Hogg, Rev. Reynold, Thrapstone	1	1	0
Holland, Mr. Little East-Cheap	1	1	0
Holland, Mr. Thomas, Adelphi Chapel	1	1	0
Holmes Mr. John, Sheerness		10	6
Holmes, Mr. ditto -	1	1	0
Holmes, Mr. James -	1	1	0
Holloway, Mr. John, Old Street Road	10	0	0
Hoshouse, Mr. Charles, Union Street Borough - -	2	2	0
Holford, Mr by Rev. Mr. Harper	1	1	0
Holmes, Mr. Leeds -		10	6
Hooper, Geo. Greenwich	10	0	0
Hooper, Mr. Westbury	1	1	0
Hood, Mr. James,	1	1	0
Hough, Stephen, Tavistock Street	1	1	0
Houston, Mr. Samuel, Great St. Helens - -	1	1	0
Houghton, Mr. John, Huddersfield, - -	10	0	0
How, Mrs. Howland Street, Tottenham Court Road - -	1	1	0
Howell, Mr. Joseph, Lambeth Road	1	1	0
Howard, Mr. - -		10	6
Hubert, Mr. St Ann's Street	1	1	0
Hubie, Mr. - -	1	1	0
Hudden, Mr. Tabernacle-Walk,	3	3	0
Hudson, Mr Broad Street, Soho	1	1	0
Hudebourgh Mr.		10	6
Hulford, Mr. Broad Street Buildings	20	0	0
Humphries, Rev. Mr. Hammersmith	10	0	0
Humphrys, Rev. John	1	1	0
Humphries, Mr. Tottenham Court Road - -		10	6
Hunt, Mr. - -		10	6
Hunt, Mr. John, Adelphi Chapel	1	1	0
Hundlebee, Mrs. Crown Court, Moorfields	1	1	0
Hutton, Mr. Dublin	10	10	0
Hyslop, Mr. James, Castle Street, Borough - -	1	1	0

I.

Icannotet, Mr. Lewis, Bruton Street	1	1	0
Illingworth, Mr. Frith Street, Soho	5	5	0
Illingworth, Mrs. ditto	2	2	0
Imery, Mr. David, Kent Street	1	1	0
Inman, Mr. John, Vauxhall		10	6

J.

Jackson, Mr. J. S. by Rev. Mr. Douglas - -	1	1	0
Jacobs, Miss, Queen Street, Seven Dials - -	1	1	0
Jack, Mr. John - -	1	1	0
Jacques, Captain, -	2	2	0
Jacques, Mr. Thomas, Leather Lane	1	1	0
Jacob, Mr. Andrew, Southampton		10	6
Jaggard, Mrs. Colchester	2	2	0
James, Mr. John, by Rev. Mr. Hey	1	1	0
James, Mrs. Delilah, by ditto	1	1	0
Jameson, John, Cecil Street, Strand	2	2	0
Jaques, Mr. John, Long Acre	1	1	0
Jarvis, Mr. Devizes		10	6
Jawnedy, jun. Mr. George Inn, Northampton Street	2	2	0
Jeffreys, Mr. Strand	1	1	0
Jenkins, Mr. City Road	1	1	0
Jennings, Mr. John, Yieldham, Essex	1	1	0
Jerment Rev. Geo. Bow-Lane	1	1	0
Johnson, Mr. King Street, Borough	1	1	0
Johnson, Mr. Richard, New-Millman Street - -	1	1	0
Johnson, Mr. Godfrey, Sheerness		13	0
Johnson, Mr. Thomas, Adelphi Chapel	1	1	0
Johnston, Mr. William, Chelsea	1	1	0
Johnston, Mr. Andrew, Merchant, Lombard Street	1	1	0
Jones, Mr. - -	20	0	0
Jones, Mr. Newgate Street	2	2	0
Jones, Charles Pleydell, College Street, Westminster	1	1	0
Jones, Mr. Richard, Howland Street	2	2	0
Jones, Rev. Mr. Llangan	1	1	0
Jones, Mr. Ellis, Red Lion Square	1	1	0
Jones, Mr. Crown Street, Moorfields	10	10	0
Jones, Mr. Edward, Bristol	1	1	0
Jones, Mr. W. Carter's Rents, Spital Fields - -	5	5	0
Jones, Mr. Philip, Charlotte Street, Bedford Square	1	1	0
Jones, Mrs. ditto	1	1	0
Jones, Rev. Mr. Bolton-le-moors	1	1	0
Jones, Mr. Wildernefs Row	1	1	0
Jones, Mr Thomas, Shacklewell	1	1	0
Jones, Mr. Josiah, Hull	1	1	0
Jones, Mr. A. ditto	2	2	0
Jones, Mr. Pinners-hall	1	1	0
Joss, Rev. Torial, Tabernacle Walk	10	10	0

K.

K. A. - -	1	1	0
Keck, Mr. Leeds		10	6
Keen, Mr. John, Plymouth		10	6
Keene, Mrs. pavement, Moorfields	1	1	0
Keeling, Mr. Great Mary-le-bone Street - -		10	6
Kemp, Rev. Mr. Colchester,	2	2	0
Kemp, Mr. Geo. Kingsland Road	2	2	0
Kemp, Mr. Geo. Merchant, Poole	20	0	0
Kendall, Mr. W. Coventry Street	1	1	0
Kent, Mr. Southampton	1	1	0
Kent, Mrs. ditto	1	1	0
Kerby, Mr. J. Southampton	1	1	0
Khulhart, Mr.	1	1	0
Kincaid, Mr. David, Tyson Place, Kingsland Road	2	2	0
Kincaid, Mrs. ditto	1	1	0
Kindall, Mr. New-Road, Mary-le-bone - -		10	6

	L.	s.	d.
King, Mr. I.	1	1	0
King, Mrs. Colchester	1	1	0
King, Mr. John, Sheerness	3	3	0
King, Mr. William, Rosemary Lane	1	1	0
King, Mr. Edward, Kingland Road	1	1	0
King, Mr. James, Southampton	1	1	0
King, Mrs. ditto		10	6
King, Mr. William, ditto		10	6
King, Mr. Borough	2	2	0
Kingsbury, Rev. William Southampton	5	5	0
Kingsbury, Mrs. ditto	1	1	0
Kingsbury, Miss, ditto		10	6
Knight, Rev. James, Walworth	2	2	0
Knight, Mrs. ditto	1	1	0
Knight, Miss Sarah, City Road	1	1	0
Knight, Rev. J. A. Skinner's Street, Sommers Town -	1	1	0
Knight, Mrs. Craven Street, Hoxton		10	6
Knowles, Mrs. by William Graham, Newbury - -		10	6

L.

L and P. - -	5	0	0
L. T. Kimbolton	1	1	0
Lack, Mr. - -		10	6
A young Lady, Southampton		10	6
A young Lady, by Rev. G. Townsend	1	1	0
A Lady, by Mr. Neale	1	1	0
A Lady at Southampton, unknown	4	4	0
Ditto by Rev. Dr. Haweis	1	1	0
Ditto by Rev. Mr. Percy	5	0	0
Laird, Rev. Mr. Pudsey, near Leeds	5	5	0
Lamb, Mr. S. by Rev. Mr. Douglas	1	1	0
Lamb, Miss E. by ditto	2	2	0
Lamb, Miss, Homerton	10	0	0
Lambert, Rev. George, Hull	3	3	0
Lambert, Mr. S. A. ditto	1	1	0
Langston, Mr. William, Highbury Place	2	2	0
Langford, Richard, Ellesmere	2	2	0
Landall, Mr Adelphi Chapel	1	1	0
Lardner, John, Berner Street	1	1	0
Law, Mr. Paradise Row, Chelsea	1	1	0
Lawrence, Mr. Minories		10	6
Lee, Richard, Old Jewry	3	3	0
Lee, Mrs. by Rev. James Knight	3	3	0
Lee, William, Birmingham	1	1	0
Leak, Mrs. Hull		10	6
Leavers, Mr. Newington Causeway	1	1	0
Le Count, Mr. Piccadilly	1	1	0
Lee, Thomas, Homerton	1	1	0
Lee, Mrs. Chiswell Street	1	1	0
Lees, Mr. Savoy Square	1	1	0
Legge, Mr Fleet Street	1	1	0
Leggett, Mr. Old Bethlem	1	1	0
Leigh, Sir Egerton, Bart.	50	0	0
Leigh, Lady	10	0	0
Lerg, Mrs. London-Fields, Hackney	1	1	0
Levett, Mr Norrilon, Hull	2	2	0
Levett, Mr. William, ditto	5	5	0
Levett, Mr Robert, ditto	1	1	0
Lewis, Mr. W Coleman Street	1	1	0
Lewis, Mrs ditto	1	1	0
Lewis, Mrs. Draper's Court	1	1	0
Lilly, Mrs. at Mr. Humphrys's	1	1	0
Linden, Mr. Jun. Southampton		10	6
Little, Rev. Robert, Birmingham	1	1	0
Littler, Mr. City Road	2	2	0
Livermoor, J. Tottenham Court Road	1	1	0
Llewellin, Mr. Banner Street, Bunhill Row - -	1	1	0
Lobb, Mr. Southampton	20	0	0
Lobb, Miss, ditto	1	1	0
Locke, Thomas, Devizes	2	2	0
Locke, Mrs. ditto		10	6
Lomax, Mr. Joseph, Islington	5	5	0
Lomas, Miss, Bermondsey Street	1	1	0
Lonsdale, Christopher, Tyler Street, Carnaby Market - -	1	1	0
Lonsdale, John, Milk Street, Cheapside - -	1	1	0
Long, James, Hatton, Buckingham	10	10	0
Love, Rev. Mr. Artillery Street, Spital Fields - -	1	1	0
Love, Mrs. Hackney	1	1	0
Lovell, Mrs. Walworth	1	1	0
Lovell, Mr. Thomas, Shoreditch	1	1	0
Lucas, Mr. Lion's Inn	5	5	0
Luck, Mr. Joseph, by Mr. Wilson	20	0	0
Ludlow, Dr. and Miss Gibbs, Westbury	5	5	0
Lyndall, Rev. Mr. Bridlington	1	1	0

M.

—— Mrs. by Mr. Rainier	1	1	0
Maberly, Mr. Greek Street, Soho	1	1	0
Maberly, Mr. Jun. Castle Street, Long Acre	1	1	0
Maberly, Mr. G. Greek Street, Soho	1	1	0
Mc'Lean, Mr. Spitalfields	1	1	0
Mackclean, Major	1	1	0
Mackell, Mr. J. Park Lane, Piccadilly	5	5	0
Macklin, Mr. Southampton	1	1	0
Macaulev, Zachary, Sierre Leone	1	1	0
Mc'Dougall, Mr. Plymouth	1	1	0
Mc'Cullock, Mr. Bentinck Str. Soho		10	6
Maggeridge, Mr. E. Cranbourne Street	1	1	0
Mainwaring, Mr. by Rev. Mr. Hey	1	1	0
Mainard, Mrs.		10	6
Maitland, Robert, King's arms Yard	2	2	0
Maitland, Thomas, Walworth	1	1	0
Maltby, Thomas, Great Marybone Str.	5	5	0
Mantell, George, Westbury	1	1	0
Mandell, John, Southampton Place	5	5	0
Marshall, Mr. John	1	1	0
Martin, Mr. Devizes		10	6
Marshall, Mr. Stephen, Bridlington	1	1	0
Marten, Mr. at Smith's and Co. America Square	10	10	0
Marchan, Mrs. Norton Falgate	2	2	0
Martin, Mr. Francis, John's Street, Tottenham Court Road	1	1	0
March, Mr. Swannage	1	1	0
Marsh, Mr. at Mr. Overy's, Fleet Str.	1	1	0
Mather, Mrs. Featherstone Street, City Road	1	1	0
Mather, Mrs. Clapton	25	5	0
Matravers, Mrs. Westbury		10	6
Matravers, Miss, ditto		10	6
Matthews, Mr. James, Strand	1	1	0
Mawlan, M. C. Adelphi Chapel	1	1	0
May, Rev Mr. by Mr. Webber	1	1	0

	L.	s.	d.
May, Mr. Daniel, Turk Street, Bethnal Green	2	2	0
May, Mrs. Kingſland Road		10	6
Maynerd, Mrs.	1	1	0
Medland, Mr. J. Walworth	1	1	0
Medland, Mrs Elizabeth	1	1	0
Medley, Mr. Richard, Coal Merchant	1	1	0
Medley, Mr. Richard, Cannon Row, Weſtminſter	1	1	0
Medley, Mr. George, Groveſnor Place	1	1	0
Meech, J. by Rev. Mr. Douglas	10	0	0
Meech, Mr. Weſtbury	1	1	0
Mends, Rev. Herbert, Plymouth	1	1	0
Menzies, Mr.	1	1	0
Meriton, G. Mill Street, Dock-Head	1	1	0
Meſſnard, Mrs. Adelphi Chapel	1	1	0
Metcalf, Mr.	1	1	0
Meymott, Mr. by Rev. Mr. Harper	10	10	0
Meymott, Mr. Thomas, Broker-Row, Moorfields - -	1	1	0
Meyer, James, Leaden-hall Street	25	0	0
Meyer, Mr. H. ditto	1	1	0
Meyer, Miſs, ditto	1	1	0
Middleton, Sir Charles	20	0	0
Middleton, John, St. Martin's Lane	1	1	0
Middleton, Mrs. Hoxton	1	1	0
Middlemas, Mr. John, Britannia Gardens, Hoxton - -	1	1	0
Mighell, Mr. Devizes	1	1	0
Mills, Samuel, Finſbury Place	10	10	0
Mills, Mr. Greenwich		10	6
Mills, Mrs. Iſlington	50	0	0
Miller, George, Staples Inn Buildings	1	1	0
Millar, Mr. - -	1	1	0
Millar, William, Bethnal-Green	1	1	0
Millar, James, St. Martin's Court	1	1	0
Millar, Robert, Weymouth	1	1	0
Miller, Jabez, Southampton		10	6
Miller, William, ditto		10	6
Miſſionary Hymns, by ſale of,	5	5	0
Mitchell, John, Shrewſbury	2	2	0
Mitchell, Thomas, Sheerneſs	4	4	0
Mitchell, Mrs. Maſon Street, Lambeth	1	1	0
Mitchell, Elizabeth, Prince's Square, Ratcliffe - -	1	1	0
Moore, Niven, Lancaſter	1	1	0
Moore, James, Rowland Street, Tottenham Coutt Road	1	1	0
Moreland, Mrs. Old Street	5	5	0
Moreland, William, ditto	5	5	0
Moreland, John, ditto	5	5	0
Morſe, John, Sheerneſs	1	1	0
Morſe, John, ditto		10	6
Morley, David, Cockſpur Street	1	1	0
Morriſon, Mr. Charles Street, Tottenham Court Road	1	1	0
Morris, Mr. Pierce, Friday Street	1	1	0
Morris, Mr. Camberwell	3	3	0
Moulton, John, Sheerneſs	1	1	0
Mouncher, Joſeph, Southampton	10	10	0
Moxon, William, Bridlington, Yorkſhire - -	1	1	0
Mudgwicke, Mr.	1	1	0
Muir, William, Glaſgow	10	0	0
Mullinger, George, Sheerneſs	1	1	0
Mullinger, Rebecca, ditto	1	1	0
Mullis, Richard, Winkworth's Buildings, City Road	1	1	0
Munn, Mr. Great Ayliffe Street	4	4	0
Muſtard, Miſs, Colcheſter		10	6
Myers, Miſs, Greenwich	1	1	0

N.

Nairne, Mr. Homerton	1	1	0
Nance, Mr. Southampton	2	2	0
Naſh, Samuel, Biſhopſgate Without	1	1	0
Naylor, Henry, Sherrard Street	1	1	0
Naylor, Mrs. ditto	1	1	0
Neale, James, St. Paul's Church Yard	10	0	0
Neale, Henry, by Rev. Mr. Jerment		10	6
Nelmes, Mrs. Tottenham Court Road	1	1	0
Nelſon, James, Park Lane Piccadilly	5	5	0
Newell, Mr. W. Colcheſter	1	1	0
Newell, Mrs.	1	1	0
Newbury, Mr. Hanley, Oxon	2	2	0
Newton, Rev. John, Coleman Street	1	1	0
Newton, Mr. Thomas, Tenter-ground, Moorfields	1	1	0
Newcomb, Mr. Chriſtopher, Jeruſalem paſſage - -	1	1	0
Nicholſon, Mr. John, Plymouth	1	1	0
Nicholſon, Mr. Blackfriars	1	1	0
Nicholſon, Rev. J. Cheſhunt	1	1	0
Nicklin, Mrs. Southampton	10	0	0
Niven, David, Jun. King Street, Soho	1	1	0
Nore, Mrs. - -	1	1	0
Norton, Mr. King's Arms Yard	4	4	0
Norton, Mr. Thomas, Hackney	1	1	0
Norris, Miſs, Eſſex Street	2	2	0
Notcutt and Goddard, Meſſrs. Ipſwich	5	5	0
Nunneiy, Mr. - -	1	1	0

O.

Oats, Rev. W. Church Street, Bethnal Green - -	1	1	0
Olding, John - -	2	2	0
Omer, Mr. Ratcliffe Row, City Road	1	1	0
Over, Mr. Iſlington	1	1	0
Owen, Mr. Shoreditch	1	1	0

P.

Page, Mr. Tower Street	10	0	0
Page, Mr. Aldermanbury	1	1	0
Palmer, Matthew, Sheerneſs		10	6
Pann, Mr. W. Plymouth	2	2	0
Parry, Mr. Joſeph, Shrewſbury	5	5	0
Parkin, Mr. Henry, Sheerneſs	1	1	0
Parkes, Mr. Tottenham Court Road	1	1	0
Parker, William, King's Mews	1	1	0
Parker, David, ditto	10	0	0
Parker, Mr. Wilderneſs Row	1	1	0
Parker, Mr. Ralph, Shoreditch		10	6
Parker, Mr. I. K. Prince's Square, Ratcliffe - - -	2	2	0
Parker, Mr. Fleet Street	10	0	0
Parker, Samuel	10	10	0
Parſon, Mrs. Jane, Plymouth		10	6
Parſon, Miſs, ditto		10	6
Parſon, Miſs Anne, ditto		10	6
Parkinſon, Mr. Wincheſter Street		10	6

	L.	s.	d.
Parnell, Mr. George Lane	1	1	0
Parry, Mr. Calvert's Brew-houſe		10	6
Patrick, Rev. J. Willderneſs Row	2	2	0
Patterſon, Mr. George, Biſhopſgate Street - -	10	0	0
Patterſon, Mr. G. Jun. ditto	1	1	0
Paterſon, Mr. John, Sheerneſs	1	1	0
Patteſon, John, Kelvingrove, Glaſgow	21	0	0
Patch, Mrs. Artillery Place, Moorfields	10	0	0
Paton, Mrs. Wood Street, Cheapſide	1	1	0
Patton, Rev. Dr. Montroſe	4	4	0
Patton, I. and G. ditto	1	1	0
Peaſegood, Mr. Hull		10	6
Peacock, Mr. James, Finſbury Square	1	1	0
Peacock, Mrs. Mary, ditto	1	1	0
Pennell, Mr. Henry, Sheerneſs		10	6
Percy, Rev. M.	6	6	0
Perkins, Mr. Thomas	1	1	0
Phillips, Mrs. Goodman's Yard		10	6
Phillips, Mr. George, Winkworth's Buildings - -	1	1	0
Phillips, Mr. Charles, ditto	1	1	0
Phipp, Mr. James, Weſtbury	1	1	0
Phipp, Mr. William, ditto	1	1	0
Phipp, Mr. John, ditto		10	6
Pickard, Mr. Wortley	1	1	0
Pickſlay, William, Pitt Street, Rathbone Place - -	1	1	0
Pickerſgill, Trinchinford, Eſſex	1	1	0
Picton, Mr. Cuper's Bridge, Lambeth	1	1	0
Pierce, Mr. Greenwich	1	1	0
Pillar, Mr. by Rev. Mr. Platt		10	6
Ping, Mr. Bentley-Heath, near Rumford	1	1	0
Pinder, Samuel, Falcon Square	1	1	0
Pinder, Mrs. ditto	1	1	0
Pinder, Mr. W. Alderſgate Street	1	1	0
Pinder, Mrs. ditto	1	1	0
Pitchcock, Mr.		10	6
Pix, Mr. Greenwich	1	1	0
Plant, Mr. T. Finſbury Place	5	0	0
Platt, Rev. W. F. Holywell Mount	1	1	0
Platt, Mrs. Tindall Place, Iſlington	1	1	0
Platt, Mr. Stamford Street, Chriſt-Church - -	2	2	0
Phemmer, Thomas, Fenn Court	21	0	0
Pollock, Mr. Piccadilly	1	1	0
Pomroy, Mr. Lambeth Road	1	1	0
Pontin, Mr. Turn-mill Street	3	3	0
Poole, Mr. Samuel, Cheapſide	2	2	0
Poole, Miſs Hannah, ditto	1	1	0
Poole, Miſs Sarah, ditto	1	1	0
Pooley, Mr. Charlotte Row	1	1	0
Pope, Mrs. Anne, by Rev. Mr. Hey	1	1	0
Pope, Rev. A. Donyland, near Colcheſter - -	2	2	0
Popplewell, Joſeph, Hull	1	1	0
Popplewell, Mrs. Sarah	1	1	0
Portal, Miſs. Homerton Row		10	6
Potter, Mr. R. Colcheſter	1	1	0
Pouffet, Mr. Grove Place, Hackney	10	0	0
Powell, Mrs. by Rev. Mr. Waugh		10	6
Pratt, James, Alfred Court, Paul's Head Alley - -	1	1	0
Prentis, Mr. Charter-Houſe	1	1	0
Preſton, Mr. Thomas, Miles's Lane	1	1	0
Price, Mr. Iſlington	2	2	0
Proctor and Brownlow, Meſſrs. Fleet St.	4	4	0
Prout, Mr. Samuel, Plymouth	1	1	0
Pputting, Mr. William, Deptford	1	1	0
Prowling, Mr. W. Deptford	1	1	0
Purdue, Mrs. by Mr. William Graham, Newbury	1	1	0
Purſer, Mrs.		10	6
Pyner, Mr. George, North St. Tottenham-Court Road		10	6

R.

R. Mr. by Rev. Mr. Platt		10	6
R. I. T. by Rev. Mr. Hey	10	0	0
Raily, Mr. Richard, Hull	1	1	0
Rainier, Mr.	5	5	0
Rainier, Mr. Thomas, Hackney	1	1	0
Ramſay, Mr. Tyſon Place, Kingſland Road - - - - -	2	2	0
Ramſden, Mr. Southampton	1	1	0
Randall, Mr. W. Southampton	10	0	0
Randall, Miſs, Ditto	2	2	0
Randell, Mr. J. Devizes		10	6
Rate, Miſs, Deptford	2	2	0
Rawden, Mr. Devizes		10	6
Rawlings, T. W. Padſtow	10	10	0
Raybold, Mr. Thomas, Rodney's Buildings, Newington - -	1	1	0
Rayner, Mrs. Horſe-Shoe Alley, Moorfields - - -		10	6
Read, Mr. T. Pickering, Yorkſhire	1	1	0
Reader, Mrs. Heſter, Wareham	1	1	0
Reader, Mrs. by Mr. W. Graham, Newbury - - - - -	2	2	0
Redworth, Mr.		10	6
Reeve, Miſs, Barney, Norfolk	5	5	0
Reid, Mr. W. Old Compton St. Soho	1	1	0
Renard, Mr. Samuel, Pentonville	1	1	0
Rennard, Mr. Joſeph, Hull	1	1	0
Rew, Mr. George, Adelphi	1	1	0
Reynolds, Rev. J. Hoxton Square	1	1	0
Reyner, Mr. High Street, Southwark	1	1	0
Reynolds, Mr. T. R. Bridewell Precinct - - - -	1	1	0
Riban, Rev. T. Yardley, Northamptonſhire - - -	1	1	0
Richwell, Mr. Red Lion Street		10	6
Rider, Mr. Joſhua, Malton	5	5	0
Riddell, Mr. Edward, Hull	5	5	0
Riddell, Mr. Thomas, Ditto	5	5	0
Rippon, Rev. Dr. Grange Road	5	5	0
Ritchie, Mr. by Rev. Mr. Jermant	1	1	0
Ritchie, Mr. James, Hull	1	1	0
Ritchie, Mr. John, Pickering	1	10	0
Roberts, Mr. T. Armley	1	1	0
Roberts, Mr. Richard, Lambeth	10	0	0
Roberts, Mr. George, Fore Street	10	10	0
Robinſon, Mrs. Hull	2	2	0
Robinſon, Mr. John, Ditto	2	2	0
Robinſon, Mr Black Friars Road	10	0	0
Robinſon, Mr. George, Seven Dials	5	5	0
Robinſon, Mr. Queen Elizabeth's palace	1	1	0
Robinſon, Mr. Alex. Sheerneſs		10	6
Robinſon, Mr. W. Chapel St. Holywell Mount		10	6

	L.	s.	d.
Robinſon, Mr.		10	6
Robinſon, Mr. George, Hunſlet		10	6
Robſon, Mr. J. Hull		10	6
Robſon, Mr. John, Ditto		10	6
Rock, Mrs. Mary, by Rev. Mr. Hey	1	1	0
Roddard, Mr. Adelphi Chapel	1	1	0
Rogers, Mr. J. Princeſs St. Cavendiſh Square	1	1	0
Rogers, Mrs.	1	1	0
Rogers, Mr. Alex. Bentinck Street	1	1	0
Rolls, Mr. W. by Mr. W. Graham, Newbury		10	6
Romſey, Mr. H. Sen. Cheſham	1	1	0
Romſey, Mr. Hr Jun. Ditto	1	1	0
Rooker, Rev. Mr. Goldhill	1	1	0
Roper, Mr. F. High St. Saint Giles's	1	1	0
Roſe, Mr. Lower Thames Street	1	1	0
Roſe, Mr. Edward	1	1	0
Rouſe, Mr. W. Colcheſter		10	6
Rous, Mr. Wigmore Street	2	2	0
Row, Mr. Great Marlborough St.	1	1	0
Ruſby, Mr. Baſing Lane	1	1	0
Ruſſell, A. by Mr. Neale	2	2	0
Ruſſell, Mr. H. by Rev. Mr. Jerment	1	1	0
Ruſſell, Mr. Newman Street	1	1	0
Rutt, Mr. William, Hull	12	12	0
Rutt, Mrs. Coggeſhall, by Rev. Mr. Andrews	1	1	0
Rutt, Mr. Dalſton	1	1	0
Ryder, Mrs. by Rev. Mr. Douglas	10	0	0
Ryley, Mr. Tabernacle Row	2	2	0

S.

S. Mrs. M. Hull	1	1	0
S. Mr. S. by Rev. Mr. Platt	1	1	0
Sackett, Mr. Henry, Rotherhithe	2	2	0
Saffery, Mr. Sheerneſs		10	6
Salter, Mr. Southampton		10	6
Saunders, Mr. Joſeph, Sloane Street	1	1	0
Sanders, Mr. Southampton	1	1	0
Sanders, Mr. Robert, Ditto		10	6
Sanders, Mr. John, Plymouth	1	1	0
Sandys, Mrs. Greenwich	1	1	0
Sanderſon, Mr John, Merchant, Berwick on Tweed	2	2	0
Sanderſon, Mr. W. Market Street, St. James's Market	1	1	0
Sandford, Mrs. by Mr. W. Graham, Newbury		10	6
Savage, Mr. Cuſtom-Houſe	3	9	0
Savage, Mr. James, Hoxton Square	3	3	0
Saville, Mr. W. by Rev. Mr. Kingſbury	10	10	0
Sawdon, Mr. John, Hull	1	1	0
Say, Mr. Jermyn Street	1	1	0
Scoffing, Mr. W. Limehouſe	1	1	0
Scott, Rev. John, Matlock, his donation	100	0	0
Scott, Mr. William, Warwick Street, Golden Square	1	1	0
Scott, Mr. E. Devizes		10	6
Scott, Rev. Thomas, Lock Chapel		10	6
Scott, Mr. Cornhill	1	1	0
Scott, Mrs. Ditto	1	1	0
Scott, Mr. W. Dalkirth	2	2	0
Seager, Miſs, Greenwich	2	2	0
Sedman, Mrs. Mary, Hull	1	1	0
Sedgwick, Mrs.	1	1	0
Sells, Mr. Edward, Bank-Side	1	1	0
Serle, Ambroſe, by Rev. Dr. Haweis	25	0	0
Serjeant, Mr. D. Old Gravel Lane, Rat.	1	1	0
A Servant of Mr. Mather, Homerton	1	1	0
A Servant	1	1	0
Siſon, Mr. Edward, Sen Chatham	2	2	0
Siſon, Jun. Mr. Edward, Ditto	1	1	0
Sewell, Miſs, Colcheſter	2	2	0
Shackells, Mr. W. Hull	1	11	6
Sharland, Mr. Cockſpur Street	1	1	0
Shaw, Mr.	6	6	0
Shepherd, Saville W. Plymouth	3	3	0
Shepherd, Mr. by Mr. Webber	5	0	0
Shepherd, Mr. By Rev. Mr. Harper		10	6
Sheriff, Mr. Tottenham-Court Road	1	1	0
Sheriff, Mr. London St. Crutched Friars	1	1	0
Sherringa, Mr. John, Borough	10	10	0
Shorey, Mrs. Colcheſter	1	1	0
Shoolbred, Mr. John, Mark Lane	50	0	0
Shoveller, Mr. Upper Newman Street	1	1	0
Shotter, Mr. Gowan, Budge-Row	1	1	0
Shrubſole, Rev. Mr Sheerneſs	2	2	0
Shrubſole, Edward, Ditto	2	2	0
Shrubſole, Mr. W. Secretary	20	0	0
Shrimpton, Joſeph, High Wycomb	1	1	0
Shuker, Mr. Greenwich		10	6
Sibley, Mrs. Colebrook Terrace	2	2	0
Silk, Mrs. Bunhill Row		10	6
Simpſon, Mr. W. by Rev. Dr. Haweis	10	10	0
Simpſon, Jun. Mr. W. by Ditto	7	7	0
Simpſon, Mrs. Anna, by Ditto	7	7	0
Simpſon, Mrs. Sarah, by Ditto	7	7	0
Simpſon, Mr. Lydia, by Ditto	7	7	0
Simpſon, Mr. J. by Rev. Mr. Jerment	1	1	0
Simpſon, Mr. W. W. Diſs, Norfolk	5	5	0
Simpſon, Mr. Newgate Street	2	2	0
Simpſon, Rev. Mr. Hoxton	1	1	0
Simpſon, Mr Hoxton	1	1	0
Simple, Mr. W. Sheerneſs		10	6
Simple, Mr. by Mr. Pyner	1	1	0
Simon, Rev. Mr.	1	1	0
Simpſon, Mr. J. Holbeck near Leeds	1	1	0
Simpſon, Mrs. Princes Street, Soho	5	5	0
Simpſon, W. W. Diſs	10	10	0
Singleton, Mrs.	4	4	0
Sinclair, Captain		10	6
Skinner, Mr. by Mr. Hey	10	10	0
Slate, Mr. Noble Street	1	1	0
Slatterie, Rev. J. Chatham	1	1	0
Smait, Mr. Greenwich		10	6
Smelle, Rev. Mr. Grimsby, Lincoln	2	2	0
Smith, Mr. Friday Street	1	1	0
Smith, Mr. London	2	2	0
Smith, Mrs. M. Southampton	5	5	0
Smith, W. Hornchurch, near Rumford	5	5	0
Smith, Mr. Beech Street	1	1	0
Smith, Mrs. London Fields, Hackney	2	2	0
Smith, Mr. Margaret St. C. Square	1	1	0
Smith, Mr. George, by Mr. Neale	10	0	0
Smith, Mrs. Mary Hull	1	1	0
Smith, Mr. William, Limehouſe	2	2	0
Smith, Mr. Black-Friars Road	1	1	0
Smith, Mr. by Rev. M. Harper	1	1	0

	L.	s.	d.
Smith, Mr. Thomas, by Ditto		10	6
Smith, Mr. Greenwich	10	0	0
Smith, Mrs. Colchester	1	1	0
Smith, George, Sheerness		10	6
Smith, Mr. Robert, Ditto		10	6
Smith, Mr Benjamin, Ditto		10	6
Smith, Mr. Edward, Ditto		10	6
Smith, Mr. Hoxton	2	2	0
Smith, Mr. W. Adelphi Chapel	1	1	0
Smith, Mr. John, Durham	1	1	0
Smith, Mrs. Dublin	1	1	0
Smith, Mr. John, Gutter Lane	1	1	0
Smith, Mrs. ditto	1	1	0
Smith, Mr. James, Grub Street	1	1	0
Smith, Mrs. by Rev. Mr. Wilks	1	1	0
Smith, Rev. William, Camberwell	1	1	0
Smith, A. Rose and Crown Court		10	6
Snowden, Mr. Adam, Plymouth		10	6
Soames, Mr. Henry, Newington Green	1	1	0
Soare, Mr. Greenwich	1	1	0
Sole, Mr. William, Sheerness	1	1	0
Sole, Mr. Thomas, ditto	1	1	0
Souter, Mr. by Rev. Mr. Harper	1	1	0
Southgate, Mr. Fleet Market	1	1	0
Spark, Mrs. Fordham	1	1	0
Sparking, Mr. Robert, Hay-Market	1	1	0
Spears, Mr. William, Mill Lane	2	2	0
Spence, Mr. John, Suffolk Street, Charing Cross - -	1	1	0
Spilsbury, Mr. J. Lombard Street	2	2	0
Spy, Mr. Morris, Plymouth Dock	1	1	0
Stacy, Mr.	2	2	0
Stace, Mr. Bentley Heath, near Rumford	1	1	0
Stafford, Mr. Borough Market		10	6
Stapleton, Joseph, M. D. Colchester	5	5	0
Stacey, Mr. Portland Str.	2	2	0
Starch, Mr. Peter, John Street, Tottenham Court Road -	1	1	0
Stansfield, Mr. Rickmansfield	2	2	0
Stanley, Mrs. Mary, St. James's Walk, Clerkenwell - -	2	2	0
Stephenson, Rev. R. Castle-Hedingham	1	1	0
Stevens, Mrs. Greenwich	5	0	0
Sterne, Mr. Andrew Sheerness	1	1	0
Steel, Mr. W Bedfordbury	1	1	0
Stephen, Mr. Ely Place	1	1	0
Steven, Rev. J. Thornhaugh Street	2	2	0
Stephen, Mr. John, Ranelaugh Street	1	1	0
Stiffs, Thomas, New Street, Covent Garden - -	20	0	0
Stiff, Mrs. ditto	10	0	0
Stimson, Mr. Prospect Place	1	1	0
Stillingfleet, Rev. James, Hotham	1	1	0
Storey, Mr. Greenwich		10	6
Storey, Rev. Mr. Colchester	1	1	0
Stokes, Mr. Thomas, Strand	2	2	0
Stokes, Mrs. Mary, by Rev. J. Knight		10	6
Stonehall, Mr. John, Amersham	1	1	0
Stride, Mr. Southampton	1	1	0
Stride, Mrs. ditto	1	1	0
Strange, Messrs. I. and W.	10	0	0
Stroud, Mr. New North Street	1	1	0
Stratton, Mr. Tottenham Court Road		10	6
Strachan, Mr. James, by Rev. Mr. Hey	1	1	0
Struger, Mr. Peter, Sheerness	1	1	0
Stroud, Mr. B	1	1	0
Stribling, Mrs. Plymouth		10	6
Stubblington, Mr. William, Southampton - -	2	2	0
Sumner, Mr. - -		10	6
Summers, Mr. New Bond Street	1	1	0
Surman Rev. Mr. Chesham,	1	1	0
Swaine, Mr. Upper Mary-le-bone Street - -	1	1	0
Swayne, Mr. Robert Wareham	1	1	0
Swain, Rev. Joseph, Walworth	1	1	0
Sykes, Joseph, Kirk Ella	10	10	0
T.			
T. Miss E. by Rev. Mr. Wilks	2	2	0
T. S. - -	1	1	0
Tabor, John C. Colchester	100	0	0
Tabor, Mrs. ditto	5	5	0
Tabor, Mr. R. ditto	5	5	0
Tabor, Miss S. ditto	3	3	0
Tabor, Mr. S. jun. ditto	2	2	0
Tagg, Sarah, - -		10	6
Tait, Mr. New Road, Whitechapel	1	1	0
Talfourd, Mr. E. by Rev. Mr. Douglas	1	1	0
Tappen, Miss, Great Charlotte Street Black Friars - -	1	1	0
Tatlow, Mr. Greenwich		10	6
Taylor, Mr. Greenwich		10	6
Taylor, Mr. Hoxton Square	1	1	0
Taylor, Mr. Barbican	1	1	0
Taylor, Mr. Joseph, Adelphi Chapel	1	1	0
Taylor, Mr. David, Wittam's Buildings	1	1	0
Taylor	1	1	0
Taylor, Mr. Andrew, Hoxton	1	1	0
Taylor, Mrs. Skinner's Street Sommer's Town - - -		10	6
Taylor, Mrs. by Rev. J. A. Knight		10	6
Taylor, Mr. Richard, Southampton	1	1	0
Taylor, Mr. James, ditto	7	7	0
Taylor, Mr. Walter, ditto	1	1	0
Taylor, Walter, ditto	50	0	0
Taylor, Mr. Samuel, ditto	25	0	0
Terry, Mr. G. City Road,	5	0	0
Terry, Mr. Sheerness	1	1	0
Terrington, Mr. W. Newington Butts	1	1	0
Thar, Mrs. Hull	6	6	0
Thompson, Mr. W. Upper Thames Street - -	2	2	0
Thompson, Mrs. Alice, Fleet Street	2	2	0
Thompson, Mr. Thomas, Hull	1	1	0
Thompson, Mr. Geo. Fenchurch Street	1	1	0
Thomas, Mr. John, Lambs Buildings, Bunhill Row - -	1	1	0
Thomas, Mr. W. Black Friars Road	1	1	0
Thornton, Henry, M. P.	10	10	0
Thresher, Rev. W. Abingdon, Berks	10	10	0
Tiegelpaupt, Mr. Petticoat Lane	1	1	0
Titford, Mr. William, Union Street, Bishopsgate Street	1	1	0
Todd, Mr. John, Hull	1	1	0
Todd, Mr. William, ditto	1	1	0
Todd, Mr. Richard, Pickering	1	1	0
Tomlins, Miss, by Mr. Kaylock	1	1	0
Toomer Mr. Edward, Southampton	10	0	0

	L.	s.	d.
Toomer, Mr. Samuel, Baſingſtoke	10	0	0
Toomer, Mr. J. Newbury	1	1	0
Torring, John, Plymouth	2	2	0
Toweſon, Mr.		10	6
Towers, Rev John, Barbican	2	2	0
Townſhend, Rev. John, Rotherhithe	1	1	0
Townſend, Mrs. Spital-fields Market		10	6
Towne, Rev. Thomas, Royſton	1	1	0
Tricker, Mr. Eaſt Lane, Walworth	2	2	0
Tring, Mr. Geo. Charlotte Street	2	2	0
Trower, Mrs. Sarah, Hull	5	5	0
Trotman, Mrs. Clapton	1	1	0
Trotman, Miſs, ditto	1	1	0
Trotman, Maſter, ditto		10	6
Tryard, Mr. Southampton		10	6
Tucker, Mr. Bloomſbury Market		10	6
Turk, Mr. Thomas, Newport Market	1	1	0
Turnbull, Major, Hull	1	1	0
Turner, Mr. Abingdon	1	1	0
Turner, Mr. John, Sheerneſs		10	6
Turner, Mr. J. A. London Wall	1	1	0
Turnbull, Mr. D. Well Cloſe Square	1	1	0
Turnbull, Mr. Joſeph, City Road	1	1	0
Tutt, Mr. Royal Exchange	11	11	6
Twiſs, Colonel, Woolwich	10	10	0
Twiſs, Mrs. Tottenham Court Road	5	5	0

U.

Underhill, Mr Mare Street, Hackney	1	1	0
Underwood, Mr. Greenwich	1	1	0
Unwin, Mrs. Anna, Coggeſhall	3	3	0
Urvin, Mr. Thomas, Hoxton-Square	2	2	0
Upton, Rev. James, Union Place	1	1	0
Uſher, Mr. John, Sheerneſs	1	1	0

V.

Vale, Mr. - -		10	6
Vallence, Mr. Tottenham Court Road	1	1	0
Vanderkerte, Mr. Croydon	2	2	0
Vaſa, Mr. G. Addle Street	2	2	0
Venables, Mr. by Rev. Mr. Hill	1	1	0
Vere, Mr. H. St. Martin's Lane	2	2	0
Verlander, Mr. J. Colcheſter	2	2	0
Vidgeon, Mr. James, Sheerneſs		10	6
Vincy, Mr. John, Alderſgate Street		10	6
Vowell, Mrs. Leadenhall Street	1	1	0

W.

W. S. Hull - -		10	6
W. Mrs. Colcheſter		10	6
W. J. - -	1	1	0
Wackerell, Mr. Wilderneſs Row	2	2	0
Wade, Mr. Aldwinkle	1	1	0
Wagemeier, Mrs. Adelphi Chapel	1	1	0
Wainwright, Mr. Dowgate Hill	1	1	0
Wakeman, Mr. Thomas, ſen. Mare Street, Hackney	2	2	0
Walcot, Mr. Greenwich	10	10	0
Walford, Mr. T. Colcheſter	3	3	0
Wallis, Mr. Joſeph, ditto	3	3	0
Wallis, Mr. Joſeph, Jun. ditto	3	3	0
Walk, Mr. Edward, Sheerneſs		10	6
Waller, Mr. Thomas, Goſport	1	1	0
Walker, Mr. Dublin	10	0	0
Walker, Mr. Thomas, Walworth	1	1	0
Walker, Mrs. Hull		10	6
Walker, Mr. London Bridge	1	1	0
Wallis, Mr. Hull	1	1	0
Wallis, Cook, and Co. Trump Street	10	0	0
Walmſley, Mrs. Rotherhithe	1	1	0
Walne, Mr. Lancaſter Court	1	1	0
Wallace, Mr. Bridge St. Weſtminſter	2	2	0
Ward, Mr. John, Colcheſter	2	2	0
Ward, jun. Mr. John, Ditto	1	1	0
Ward, Mr. Joſeph, Ditto	1	1	0
Warden, Miſs, Brewer Street	1	1	0
Warren, Mr. J. Little Newport St.	1	1	0
Waring, Francis, Croſs St. Iſlington	10	0	0
Warner, Mr. W. Fore Street	1	1	0
Warren, Samuel, Kentiſh Town	10	0	0
Waredraper, Mr.	1	1	0
Warburton, Mrs. Welworth	1	1	0
Waſe, Mr. Grange Road	1	1	0
Waters, Mr. Joſeph, Hackney		10	6
Waters, Mr. E. Hackney		10	6
Watſon, Mr. Oxford Street	1	1	0
Watſon, Mr. Oxford Street	1	1	0
Watſon, Mr. Jonathan, Hull		10	6
Watſon, Mr. James, Ditto	1	11	6
Watſon, Mr. Samuel, Ditto	5	5	0
Watts, Mrs. Newbury		10	6
Watkins, Mr. Lamb's-Conduit Sereet	1	1	0
Watſon, Mr. Strand	1	1	0
Waugh, Rev. Alex. Alſop's Buildings	1	1	0
Waybridge, Mr. Mill-Bank	1	1	0
Wayton, jun. Mr. Devizes	5	5	0
Way, John, Lincoln's-Inn Fields	25	0	0
Weaver, Mr. John, Borough	5	5	0
Weatherley, Mr. Queen Hithe	3	3	0
Weatherley, Miſs, Ditto	2	2	0
Weatherhead, Mr. J.	1	1	0
Weeks, Mr. Southampton	1	1	0
Well-wiſhers, two, Newbury		10	6
Welch, George	20	0	0
Wells, Mr. Joſeph, Rathbone-Place	1	1	0
Welch, Mr. W. Plymouth Dock	1	1	0
Welch, Mr. W. Plymouth	1	1	0
Wells, Mr. W. Malton	5	5	0
Werne, H. St. Columbe, Cornwall	2	2	0
Weſt, Daniel, Southampton Place	5	5	0
Weſt, William, Iſlington	1	1	0
Weyland, Mr. Devizes	5	5	0
Whittenbury, Mr. J. Mancheſter	100	0	0
White, Mr. George, Princes St. Soho	1	1	0
White, Mr. Southampton	1	1	0
Whitaker, Mr. D. Mare St. Hackney	5	5	0
Whitworth, Mr. Church St. Hackney		10	6
White, Mr. T. Biſhopſgate Street	2	2	0
Whitehead, Mr. W. Pickering		10	6
Whitefoot, Rev. Mr. Holywell Mount	1	1	0
White, Miſs, Durham	1	1	0
Whiteman, Mr. J. Palace Row	1	1	0
White, Mr. Archibald	1	1	0
Wickenden, Mr. J. Cornhill	2	2	0
A widow by Mr. Bletchley	2	2	0
A poor widow, by Rev. Mr. Auſtin		10	6
Wigg, Mr. by Rev. Mr. Harper		10	6
Wilſon, John, Iſlington	100	0	0
Wilſon, Thomas, Wood Street	100	0	0
Wilſon, Joſeph, Milk Street	100	0	0

	L.	s.	d.
Wilson, Mr. White Cross Street		10	6
Wilson, John, Hull	1	1	0
Wilson, Mr. Woolwich Warren	1	1	0
Wilson, Mr. Newington Butts	1	1	0
Wilson, Mrs. Highbury Place	2	2	0
Wilson, Rev. Mr. Drayton, Salop	1	1	0
Wilson, Stephen, Spitalfields	5	5	0
Wilson, William, Sen. Hoxton Square	1	1	0
Wilson, Mr. Jun. ditto	1	1	0
Wilson, Benjamin, Broker-Row	1	1	0
Wilson, Mrs. Old Street Road	1	1	0
Wilson, Mrs. Clerkenwell Green	1	1	0
Williams, Mr. Southampton	5	5	0
Williams, Rev. G. Lincoln's Inn Fields	1	1	0
Williams, Rev. Thomas, Stepney	10	0	0
Williams, Mr. G. Plymouth Dock	1	1	0
Williams, Mr.	1	1	0
Williams, Mr. Devizes		10	6
Williams, Mr. Kingsland Road	1	1	0
Wills, Rev. T. Islington	1	1	0
Wilkinson, Thomas, Jeffery's Square	20	0	0
Wilkinson, Mr.		10	6
Wilberforce, W. M. P.	10	10	0
Willis, Mr. Devizes	1	1	0
Wiltshire, Samuel, Adelphi Chapel	1	1	0
Wilk, Rev. Matthew, Old Street Road	6	6	0
Wilmott, Mr. Wilmott Square	2	2	0
Wilmhurst, Mr. by Rev. Mr. Douglas	10	0	0
Willis, Mrs. Ann, by ditto	5	0	0
Winkworth, Rev. Mr. Southwark	1	1	0
Wincott, Mr. Chiswell Street		10	6
Winchester, Mr. W. Adelphi Chapel	5	5	0
A poor Woman		10	6
Wontner, Mr. T. Minories	2	2	0
Wontner, Mr. J. ditto	1	1	0
Wood, Mr. W. Fore Street	1	1	0
Wood, Mrs. Church Lane, White Chapel	1	1	0
Woodhouse, Mr. G. E. New Bond Str.	1	1	0
Wood, Mr. Shoe Lane		10	6
Wood, Mr. Southampton	1	1	0
Wood, Thomas, Black Friars	1	1	0
Wood, Mr Spencer, ditto	1	1	0
Woodford, Robert, Southampton		10	6
Woodgate, Mr. by Mr. Woodgate	2	2	0
Woodman, Mrs.	2	2	0
Woodman, Mr. Bermondsey Street	1	1	0
Woodward, Mr. Honduras Wharf	1	1	0
Worthy, Mr. Charlotte Street	2	2	0
Wren, Mr. Southampton		10	6
Wigglesworth, Mrs. Mary, Leeds	3	3	0
Wright, Benjamin, Hull	6	6	0
Wright, Mr. Prescott Street	1	1	0
Wright, Mr. George, John Street	1	1	0
Wright, Miss		10	6
Wycatt, Mr. John, Sheerness		10	6
Wyatt, Mr. Robert, Coleman Street	2	2	0

Y.

Yackney, Mr. Samuel, Adelphi Chapel	4	4	0
Young, Mrs.		10	6
Young, Mr. John, Bear Street	1	1	0
Young, Mrs. ditto	1	1	0

Z.

Z. A. Hull	1	1	0

Dr. the Treasurer of the Missionary Society.

		L.	s.	d.
July 1, 1796.	To amount of Subscriptions and Donations to the 30th June	5491	3	6
	By Public Collections, and Persons without signatures, &c.	5267	11	0½
	To Cash—received for the Sale of the First Volume of Missionary Sermons	230	0	0
To ½ Year's div. on 3000l. 3 p. cents	£.45 0			
To Do. on 1500l. 4 p. c.	30 0			
To Do. on 1000l. 5 p. c.	25 0			
		100	0	0
	£.	11088	14	6½

Per Contra Cr.

		L.	s.	d.
July 1, 1796.	By Cash for the purchase of 10500l. 3 p. cent Consols, at different times	7124	7	6
	Ditto ditto of 3000l. 4 per c. Consols	2518	5	0
	Ditto ditto of 1000l. 5 per c. Consols	1010	0	0
	Ditto for sundry Disbursements for Stationary, Printing, &c.	177	8	5
		10830	0	11
Ballance in the hands of the Treasurer		258	13	7½
	£.	11088	14	6½

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A

SERMON AND CHARGE

DELIVERED

ON OCCASION OF THE DESIGNATION OF THE

FIRST MISSIONARIES

TO

The Iſlands of the South Sea.

A

SERMON AND CHARGE

DELIVERED AT

SION - CHAPEL, LONDON:

July 28, 1796,

On Occaſion of the Deſignation of

THE FIRST MISSIONARIES

TO THE

Iſlands of the South Sea.

THE SERMON BY HENRY HUNTER, D.D.
Miniſter of the Scots Church, London Wall,

THE CHARGE BY EDW. WILLIAMS, D.D.
Miniſter at Rotherham, Yorkſhire.

TO WHICH IS PREFIXED,

A SHORT NARRATIVE

OF THE ORDER OF THE SOLEMNITY
OF THAT DAY.

Publiſhed at the Requeſt of the Directors of the Miſſionary Society.

LONDON:

PRINTED AND SOLD BY T. CHAPMAN,
FLEET STREET.

1796.

NARRATIVE

OF

THE SOLEMNITY.

THE Directors of the Miſſionary Society having determined, that as many as had devoted themſelves to the ſervice of the Heathen, ſhould receive a ſolemn deſignation to the Work, they agreed to appoint one Miniſter of each denomination for this bleſſed ſervice, and to exhibit that ſpirit of Union, which it hath been their firſt deſire to cultivate, and hope to be the happy means of increaſing.

The Miſſionaries are compoſed of men already ordained, of others in the habit of expounding and praying in ſocial worſhip, and the reſt men of tried Chriſtian fidelity; all filled with holy zeal to ſerve the beſt intereſts of the natives in the South-Sea Iſlands,

by introducing the principles of uſeful knowledge, and true religion among them.

The Directors wiſhed to ſend them forth with their Chriſtian benediction, commending them to the care and teaching of the great head of the Church, to pour out upon them the abundance of his grace, to qualify them for the work to which they truſt, God, the Holy Ghoſt, has been pleaſed to call them.

In conſequence of the reſolution taken, Thurſday, the 28th of Auguſt, was fixed upon, and the following plan agreed to be purſued by a Committee appointed for that purpoſe, and confirmed by the Directors.

The moſt ſpacious place of worſhip they apprehended would ſcarcely contain the numbers that would aſſemble on this occaſion; therefore Zion Chapel was preferred, in order to afford to as many as could be admitted, the

the ſatisfaction of witneſſing a ſcene ſo ſingular and bleſſed.

The place was early crowded; and after ſeven or eight thouſand had filled the Chapel to the doors, multitudes were reluctantly obliged to depart diſappointed, whilſt others crowded the windows without.

The ſervice began with an invocation to the Holy Spirit: "Come Holy Spirit, heavenly dove, &c." and was ſung with the moſt enlivened devotion. The Rev. Mr. Eyre, of Hackney, then read the prayers of the Church with great ſolemnity. Three verſes of "Salvation, O the joyful ſound, &c." followed. When the Rev. Mr. Brookſbank prayed before the Sermon in a manner ſo heart-felt and affecting, as every hearer witneſſed. Dr. Hunter then, in his uſual ſtrain of eloquence, and, animated by the preſent occaſion, delivered a moſt impreſſive Diſcourſe on Luke x. 1—20.

" O'er the gloomy hills of darkneſs, &c. was next ſung, and every heart ſeemed to feel the flame of vehement deſire for the completion of the great and precious promiſes.

The twenty-nine Miſſionaries * then ſtanding round the Communion Table, the Rev. Dr. Haweis, in a ſhort, but pathetic and ſolemn prayer, addreſſed to Jehovah Jeſus, the great Head of his Church and People, commended the Miſſionaries and their Work to his almighty care, wiſdom, and love: to direct, ſupport, bleſs, and give the ſucceſs, which he alone can command.

The five Miniſters choſen by the Directors for this ſervice ſtanding together, (the Rev. Dr. Haweis, of Spa-Fields, the Rev. Mr. Reynolds, of Camomile-Street, the Rev. Mr. Love, of Artillery-Street, the Rev. Mr. Waugh, of Wells-Street, Oxford-Road, and

* Their names are contained in the ſubjoined liſt.

the

the Rev. Mr. Wilks, of the Tabernacle) each of them took a Bible from the Communion Table, where they had been previouſly placed, and five of the Miſſionaries approaching the communion rails, kneeled down, when the Miniſters, with the Bibles in their hands, advanced, and each in ſucceſſion addreſſed to the perſon kneeling before him the following words: "Go, our be-" loved Brother, live agreeably to this bleſſed " Word, (putting the Bible * into his hands) " and publiſh the Goſpel to the Heathen, " according to your calling, gifts, and abi-" lities." To which the Miſſionary replied in words to this effect: "I will, the " Lord being my helper." Five others then knelt down, and the ſame ceremonial was repeated, till the entire Miſſion received their deſignation. The whole was a ſcene of ſuch impreſſive ſolemnity, as has

* The Bibles were beautifully bound, and the gift of Mr. BAILEY, of Hackney, a Member of Mr. EYRE's congregation, with that Scripture written by him on the blank leaf. Math. xxviii. 19, 20.

hardly

hardly ever been witneſſed; the Miniſters and the Miſſionaries ſeemed alike ſo deeply affected with the awfulneſs of the Work before them, whilſt the Congregation expreſſed the ſenſations of their ſouls in ſilence, tears, and ſecret prayer.

The hymn "Lord make them faithful," was ſung with the moſt fervent ſpirit of prayer by the whole congregation.

The Rev. Dr. Williams, of Rotherham, then, from the pulpit, addreſſed the Miſſionaries, ſtanding round the communion rails before him, in a moſt able and judicious Charge, reſpecting their tempers and conduct, from Gen. xvii. 1. which was heard with deep attention.

The Rev. Mr. Walker, one of the ſenior Fellows of Trinity College, Dublin, cloſed the Solemnity with a moſt ſcriptural prayer, and full of animated devotion, ſuited to the occaſion, finiſhing with the uſual benediction,

"The

" The peace of God, &c." The Congregation then roſe, and united in ſuch a ſong of praiſe as, perhaps, was never before heard, " Captain of thine enliſted hoſt, &c."

The whole departed from this ſolemn ſcene full of joy and hope; thanking God for what they had ſeen and heard, and crying mightily to him, that he would accompliſh the number of his elect, and haſten his kingdom.

LIST

LIST OF THE MISSIONARIES.

Rev. Thomas Lewis
James Cover
John Eyre
John Jefferſon
Mr. David Bowell
John Buchanan
Henry Bicknell
Benjamin Broomhall
James Cooper
William Crook
John Cock
Samuel Clode
John Allan Gillham
William Henry
John Harris
Samuel Harper
Rowland Haſſell
Peter Hodges
Seth Kelſo
Edward Main
Iſaac Nobbs
Nott
Francis Oaks
James Puckey
William Puckey
William Shelley
William Smith
James Wilkinſon

N. B. Mr. George Veeſon was ſince added to the above Liſt.—Mrs. Cover, with her ſon, Mrs. Haſſell, with her two children, Mrs. Eyre, Mrs. Henry, and Mrs. Hodges, accompany their huſbands.—But Mr. Hudden, with his Wife, was put on ſhore at Portſmouth, her reſolution failing her while on board the veſſel.

JESUS CHRIST's INTRUCTIONS

TO THE

SEVENTY DISCIPLES.

LUKE X. 1 to 11.—16 to 20.

After theſe things the Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place whither he himſelf would come. Therefore ſaid he unto them, The harveſt truly is great, but the labourers are few: pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt. Go your ways: behold, I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes: and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire. Go not from houſe to houſe. And into whatſoever city ye enter, and they receive you, eat ſuch things as are ſet before you; And heal the ſick that are therein; and ſay unto them, The kingdom of God is come nigh unto you. But into whatſoever city ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay, Even the very duſt of your city, which cleaveth on us, we do wipe off againſt you: notwithſtanding, be ye ſure of this, that the kingdom of God is come nigh unto you.——He that heareth you, heareth me; and he that

that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me. And the ſeventy returned again with joy, ſaying, Lord, even the devils are ſubject unto us through thy name. And he ſaid unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on ſerpents and ſcorpions, and over all the power of the enemy; and nothing ſhall by any means hurt you. Notwithſtanding in this rejoice not, that the ſpirits are ſubject unto you; but rather rejoice, becauſe your names are written in heaven.

"BELOVED, be not ignorant of this one "thing, that one day is with the Lord as a "thouſand years, and a thouſand years as one day. "The Lord is not ſlack concerning his promiſe, as "ſome men count ſlackneſs.*" In the preſence of Jehovah the meaſurements of time and ſpace ſhrink into nothing. To his eye, not only the inconcluſive reaſonings of men, but the ſagacity and penetration of "angels ſtand chargeable with folly." With emphatical ſolemnity he pronounces concerning himſelf: "I am God, and there is none elſe; "I am God and there is none like me: declaring "the end from the beginning, and from ancient "times the things that are not yet done, ſaying, "My counſel ſhall ſtand, and I will do all my plea-"ſure†. The eighteenth century is haſtening to its expiration, ſince the primitive miſſionary inſtructions, which I have now rehearſed, were iſſued in perſon by the great King and Head of the Chriſtian Church. More than threeſcore times has the revolving globe, ſince then, changed its inhabitants. Mighty empires have crumbled into ruin. A new world has emerged out of the vaſt ocean. Nations then obſcure, unknown, have acquired celebrity and importance. Britain was, at that period, what the iſlands of the Pacific Ocean are now; it was

* 2 Pet. iii. 8. 9. † If. xlvi. 9. 10.

ariſing

ariſing into light, preſenting an object of curioſity to the Geographer, of cupidity to the Merchant, of ambition to the Conqueror. And in the wiſdom and goodneſs of God, the curioſity of the Geographer, the cupidity of the Merchant, the ambition of the Conqueror, became "the preparation of "the Goſpel of Peace," and "the wrath of man "praiſed God." And what may not the iſlands of the South-Sea, through the wiſdom and goodneſs of God, in a few years become!

Empires have been formed, and have fallen; the name of Pontiff has ſwallowed up that of Emperor; new worlds have been diſcovered; the whole Globe "groneth and travaileth in pain together" at this eventful hour; the beam of the balance quivers on its axis; but amidſt all the Revolutions which have ſucceſſively affected the Globe, ſince Chriſtianity was firſt planted in it, certain objects have nevertheleſs unvaryingly preſerved their character, and exhibit to this day appearances exactly ſimilar. Human nature is the ſame perverſe, degraded, defiled, wretched thing it was. The laws of the moſt high God maintain their priſtine force and authority. The word of the Lord is "the ſame "yeſterday, and to day, and for ever;" and the grace that is in Chriſt Jeſus overflows in the ſame inexhauſted fulneſs. The commiſſion of the Lord Jeſus to his diſciples, to "preach among the Gen- "tiles the unſearchable riches" of their divine Maſter, preſerves the ſame validity; and the execution of it ſhall, through the bleſſing of Heaven, be crowned with ſimilar ſucceſs.

The ſingularity, and newneſs, of this day's ſervice would have induced me to decline taking any part in it. I have been frequently called upon, in the courſe of my miniſtry, to addreſs a Paſtor ſolemnly ſet apart to the charge of a particular department of the Church of Chriſt; and frequently to addreſs a Chriſtian congregation in behalf of the Paſtor

Paſtor ſet over them in the Lord. But the people this day to be admoniſhed, are innumerable, unknown myriads of human beings, ſcattered over the yet unexplored regions of the Southern hemiſphere. How ſhall a voice that can ſcarcely fill this ſmall circle penetrate through the diameter of the ſolid earth? and could it be heard ſo far, would not the ſounds which it utters, and the meaning which it conveys, be unintelligible jargon to men of a ſtrange ſpeech? Ah, what ſeas are to be croſſed, what promontories to be doubled, how many moons muſt wax and wane, how many difficulties and dangers muſt be ſurmounted, before an impreſſion can be made on untutored minds, before a ſingle ray of heavenly light can diſpel the awful gloom! Our addreſs here, therefore, muſt be directed to the great Father of all, who has immediate acceſs to the ear, to the heart, to the conſcience of each of his intelligent creatures; that it may pleaſe him, who has put it into the hearts of his ſervants in the Britiſh iſlands, to extend an arm of mercy towards their brethren periſhing for lack of knowledge, that it may pleaſe him to diſpoſe their hearts to receive with gladneſs the meſſage of peace and ſalvation: may it pleaſe him to conduct our little miſſionary bark to the deſired haven; let the "valleys be exalted, and every "mountain and hill be made low, and the crooked "be made ſtraight, and the rough places plain? "that the glory of the Lord may be revealed, and "all fleſh ſee it together, as the mouth of the Lord "hath ſpoken it*."

But though we can thus with confidence "caſt "this burthen upon the Lord," a delicate and a difficult part of the taſk yet remains. How various are the views, characters and diſpoſitions of the perſons who have ſet this miſſion afloat! How va-

* Iſ. xl. 4. 5.

rious

rious the views, characters and diſpoſitions of the perſons who compoſe it! What prudence is requiſite to ſpeak a word ſuitably, and in ſeaſon, to each of theſe! I ſhould even at this late hour ſhrink from the office aſſigned me, were not the labour to be divided, and were I not furniſhed with an example of conveying inſtruction which all muſt reſpect, and ſupplied with topics of addreſs from the ſtores of perfect wiſdom, even from Him who made the heart of man, who knows what is in it, and who has all power over it. While I endeavour, therefore, from the directions given to the ſeventy by the Lord Jeſus himſelf, to ſuggeſt general inſtructions to all my brethren in the miniſtry, though not to the excluſion of our friends of the Miſſion, I joyfully leave it to the Miniſter who ſhall come after me, to addreſs a more particular charge to them, ſuch as the ſolemnity of the day, and their peculiar circumſtances may require.

At the time when our bleſſed Lord ſent out the Seventy, by two and two, he was preparing to follow them in the laſt circuit which he made through Galilee, being within the laſt ſix months of his abode upon earth. What He addreſſed to them on that memorable occaſion, may, with the change of a few circumſtances, ſerve to admoniſh, warn and inſtruct us all, and eſpecially thoſe whom we are ſending out in his name, on a progreſs much more extenſive, but preciſely in the ſame view. I truſt all will liſten to them, therefore, with that attention, deference and humility which are due, not to the words of a mere man like themſelves, but of Him who "ſpake as never man ſpake."

1. Chriſt ſent out the ſeventy *by pairs*, ſeeming to ſay with Joſeph to his brethren, "See that ye "fall not out by the way." The little diſtrict of Galilee was thus parcelled out into thirty-five ſubdiviſions, and thereby the labour and danger were diminiſhed by being equalized. Beſides, each Miſſionary was thus provided with a known and

tried friend, embarked in the ſame cauſe with ſelf, whoſe converſation would relieve the tediouſneſs of the way, mutual confidence would be inſpired to the diſcharge of their important truſt, and credit would be ſecured to a meſſage delivered under the concurring teſtimony of two witneſſes. If God ſhall be graciouſly pleaſed to convey our Miſſionaries to the place of their deſtination, they too muſt be under the neceſſity of ſeparating, and of proſecuting the object of their miſſion in little ſub-diviſions, perhaps ſingly. Leſs than half the number of the ſeventy are to be ſcattered over a field, compared to which Galilee, Judea, are but a ſpeck. But wherever there are two, there, we are confident, will be found brothers and friends in the deareſt bonds, kindred flames of love to God, to each other, and to the ſouls of men. They will relieve the languor of exile from their native land by an interchange of kind affections; and as they "walk by the way," they will realize the preſence of an unſeen, but well-known Redeemer, and "their "hearts will burn within them," as they hold communion with him and with each other, and while "he openeth to them the Scriptures." How powerful will be their addreſs to the heathen, when they are found to be living and ſpeaking the ſame things, and "loving each other with a pure "heart fervently!"

The arrangement made by our bleſſed Lord adminiſters inſtruction, reproof and encouragement to us who are to remain at home. Coupled together in the work of the Chriſtian miniſtry, we have not always, as we ought, drawn in the yoke kindly together. By pulling in oppoſite directions we have wearied and waſted each other; too often turned to each other in anger, to tear, and bite, and devour. The common enemy has triumphed in this, the common cauſe has ſuffered, and "the "hearts" of many of God's people "have been "made ſad." We are, bleſſed be God, beginning

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to get ſomewhat more graciouſly aſſorted; the ſcowling eye of ſuſpicion is exchanged for the ſmile of cordiality, and the enemy of the Goſpel is ſtripped of one of his topics of reproach. To union in miſſionary views we are indebted for this happy and honourable change. May it become more and more viſible every day in heart, converſation, and life!

2. Our bleſſed Lord fairly and faithfully warned the ſeventy of the difficulty and danger of the charge which they were undertaking. The *labour and difficulty* he repreſents under the idea of an ample harveſt to be reaped by the hands of a few labourers. That man has conceived very abſurdly of the Chriſtian miniſtry who conſiders it as a comfortable and commodious ſituation, in which he may live at his eaſe, eat and drink, and riſe up to play. The harveſt field is a ſcene of more than ordinary exertion, toil and fatigue, even when labourers are abundant; it calls for unremitting application through the whole day, and frequently through the night; it demands emulous yet friendly energy. In this hive every drone is a complicated evil, he ſets a moſt pernicious example, he ſtands in the way of the buſy, and he devours the honey which he had not aſſiſted in ſtoring up. But the induſtrious labourer is encouraged by the conſideration that the eye of the Lord of the harveſt is upon him, that his toil is not overlooked, will not be driven to exceſs, will not paſs unapproved, unrewarded; that additional fellow-labourers will be ſupplied, at his requeſt, as the exigencies of the harveſt may require.

The *danger* of the enterprize, is repreſented in the character here given of human nature: "behold I ſend you as lambs among wolves," "Beware of *men*." When the ſoldiers of this world beat up for recruits, they decoy the unwary by a flattering repreſentation of the ſervice; they hold

out ideas of profit, of advancement, of glory: they keep carefully out of ſight all that is diſguſting and painful in the profeſſion, exhauſting marches, contagious diſorders, "garments rolled in blood." Not ſo the Captain of our ſalvation. He faithfully declares the worſt of his ſervice, from the beginning. "If any man will come after me, let him deny "himſelf and follow me.*" "Ye ſhall be hated of "all men for my name's ſake, men ſhall revile you, "and perſecute you, and ſhall ſay all manner of "evil againſt you falſely for my ſake†;" and in the text, "I ſend you as lambs among wolves." Mortifying view of human nature! and alas, it is not the exaggerated account of a diſcontented, irritable cynic, inflamed with hatred againſt mankind, but a true repreſentation of the caſe from one who knew it well, and who bitterly deplored that depravity which he was conſtrained to expoſe. Man a wolf to man! to his brother, his benefactor! Man a victim to the fury of him whom he ſought to ſave! "Beware of"—what? the roaring lion, the ravening wolf, the "bear bereaved of her whelps, the adder in the path, the fiery flying ſerpent?" no, beware of *men*; you are in greateſt danger where you are diſpoſed to deem yourſelves moſt ſecure; reckon not on the ties of humanity, of conſanguinity, of juſtice, of gratitude; the innocence of the lamb, the harmleſsneſs of the dove are no defence.

No ſmall degree of ſagacity has been employed in ſelecting the ſpot and the people on which our firſt impreſſion is to be attempted. A genial climate and gentle manners have greatly contributed to determine the choice. But, O ye Miſſionaries, truſt not to either. Remember the words of the Lord Jeſus, "Beware of men." Are there no dangers, think ye, but thoſe which ariſe from boiſterous elements, and ferocious ſpirits? are there

* Mat. xvi. 24. † Mat. v. 11.

no

no dangers lurking under clement ſkies, and fragrant bowers, and alluring ſmiles, and a courteous demeanour. "Beware of men." "Watch and "pray that ye enter not into temptation."

3. Our Lord cautions his Miſſionaries againſt an over curious and minute regard to accommodation, preparatory to their entering on their miſſion, and while employed in executing the buſineſs of it: becauſe he would inculcate on them an unbounded confidence in the care of Providence, and perfect contentment with ſuch proviſion as the hoſpitality of thoſe whom they viſited might, from time to time, ſupply. They are enjoined to diſregard ſome particulars which moſt men would deem eſſentially neceſſary to a journey: "carry neither "purſe, nor ſcrip, nor ſhoes." An anxious ſolicitude about conveniencies, much more about fantaſtical gratification and indulgence, betrays a mind unſubdued to the authority, and uninfluenced by the example of the Lord Jeſus, betrays the ſickly appetite of a ſpoilt child, which muſt be tempted and pampered with delicacies, not the manly ſpirit of the intrepid youth who cares not how hard he lies, and how coarſely he fares, provided he gets forward. He who expects between the decks of a ſmall veſſel, on a long voyage, all the eaſe and comfort of an enlarged, unreſtrained ſituation, had much better continue on ſhore. He who dreams of carrying with him to Otaheité, or of finding there, all the luxuries of London, has not a particle of the miſſionary ſpirit within him, let him remain where he is. He who affects pre-eminence and diſtinction, he who is not pre-diſpoſed to order and ſubmiſſion, he who is not diſpoſed to be, and to do, any thing, every thing which may tend to promote the object of his miſſion; he who is not determined by grace to ſacrifice punctilio, humour, intereſt, even his reaſonable claims, nay reputation, health, life, for the

cauſe

cauſe in which he is embarked, is not for our purpoſe, "let him return and depart." "Na-"ture," ſays the proverb, "is ſatisfied with little," and grace with leſs, and grace in a Miſſionary ſhould not be of the ordinary caſt. To what a height of it was the firſt and great Apoſtle of the Gentiles exalted, when it enabled him to ſay, "I "have learned in whatever ſtate I am, therewith "to be content. I know both how to be abaſed, "and I know how to abound; every where and "in all things I am inſtructed, both to be full "and to be hungry, both to abound and to ſuf-"fer need *." What a ſhame then is it for a modern apoſtle, for a diſciple of the ſelf-denying Jeſus to ramble "from houſe to houſe," in queſt of a fuller table or of a ſofter bed, and peeviſhly to complain, if his temper is not ſtudied, and his palate gratified, in every particular?

4. Our Lord recommends to the diſciples, undivided, undeviating attention to what was ſpecially committed to them. This is plainly implied in the injunction, "Salute no man by the way." And this is by no means an encouragement to practiſe rudeneſs and incivility, for the Goſpel inculcates not only the weightier matters, ſuch as "are true, venerable, juſt, pure;" but thoſe alſo which "are lovely and of good report," and ordains that "all things be done decently." But the ſalutations of the eaſt were, and are, formal, tedious, ceremonious, and cuſtom ſanctioned them ſo far as to ſuſpend and interrupt the moſt ſerious and neceſſary buſineſs. It became needful, therefore, on urgent occaſions, to diſpenſe with the cuſtomary laws of decorum. To this purpoſe was the inſtruction given by the Prophet to his ſervant, when the ſon of the Shunnamite was to be raiſed to life again: "Gird up thy loins, and take my ſtaff in

* Phil. iv. 11, 12.

"thine

" thine hand, and go thy way: if thou meet any " man ſalute him not; and if any ſalute thee, " anſwer him not again*." The King's buſineſs requireth haſte. When a dark world is to be enlightened, when the dead in treſpaſſes and ſins are to be quickened into newneſs of life, let the ſervant of Jeſus Chriſt give his whole heart to it; " let the dead bury their dead," let the men of the world attend to the ceremonial of the world, but " let his eyes look right on," let not him turn to the right hand nor to the left; let him go forward from ſtrength to ſtrength, from company to company. May no hoſtile ſalutation impede or defeat the progreſs of this Miſſion, but wafted of Providence, may it ſpeedily reach the field of action, and in due time rejoice our ears and our hearts with the glad tidings of their advancing, in the ſtrength of the Redeemer, from conqueſt to conqueſt.

5. Our Lord's inſtructions to the Seventy reſpect their work, and the manner in which they were to perform it. This conſiſts of three articles: They were to *proclaim peace* wherever they went, they were to *heal the ſick*, and to announce *the immediate approach of the kingdom of God*. What a copious return for the lodging and refreſhments of a day! And it is thus that the great God acknowledges and remunerates the little ſervices which men render him in the perſon of his miniſters. " Say, peace be to this houſe." It was the glory and the joy of angels to deliver a ſimilar meſſage to a periſhing world, by announcing the advent of the Saviour. " Unto you is born this " day, in the city of David, a Saviour, which is " Chriſt the Lord,—and ſuddenly there was with " the angel a multitude of the heavenly hoſt, " praiſing God and ſaying, Glory to God in the

* 2 Kings iv. 29.

" higheſt,

" higheſt, and on earth peace, good will towards " men*." This honour is the glorious Jehovah putting on you, men and brethren. I behold you hovering in the air over Otaheité, with the olive branch in your hand, and the ſalutation of peace on your lips. Peace be to this iſland, peace be to old and young, " peace, peace be to him that " is afar off, and to him that is near"—" Peace " with God through Jeſus Chriſt our Lord." You are not going to ſtun the ears of thoſe unoffending iſlanders with the thunder of European artillery, and to reduce their native domain to a deſert, in order to enſure the ſovereignty of it. Inaſmuch as it is more bleſſed to give than to receive, will your bleſſedneſs be ſuperior to that of all the diſcovering navigators, and of all the ambitious conquerors that have exiſted from the day that the aſpiring Julius landed on the Britiſh ſtrand, down to the preſent hour. O may the ſons of peace be prepared to receive you, that " your peace may " reſt upon them," and not " turn fruitleſs unto " you again."

" Heal the ſick." The Seventy were endowed with miraculous powers of healing. They had this ſupernatural ſeal affixed to their commiſſion, and thus an effectual door was opened for them to the hearts of thoſe to whom their meſſage was addreſſed. We pretend not to ſend you forth armed with ſuch powers as this. But you go not altogether unprovided. You carry with you no inconſiderable portion of European ſkill and experience; you are furniſhed with the medicines of all the quarters of the globe; you may be called in providence, to perform wonders of healing, which ſhall have, to thoſe ſimple ſons of ignorance, all the appearance, and produce on them all the effects, of a real miracle. And who can tell what

* Luke ii. 11, 13, 14.

a return

a return you may be enabled to make to your own generous country, for the good which it intends, and is attempting, in the yet unknown medicinal plants, and drugs, and gums of thoſe fortunate iſlands; bleſſings of Nature ſtill lying hid to us, as the bleſſings of the Goſpel are, as yet, to them?

"Say unto them, the kingdom of God is come nigh unto you." This prepared the inhabitants of Galilee for a perſonal viſit of the Saviour of the world, thus was his approach announced in "every "city and place, whither he himſelf would come;" and thus are theſe our miſſionary brethren to "go "forth," I truſt, "in the ſpirit and power of Elias, "in the ſpirit and power of John Baptiſt;" a "voice "crying in yonder wilderneſs, Prepare ye the "way of the Lord, make ſtraight in the deſert a "high-way for our God;"* a finger pointing out, a tongue proclaiming, "Behold the Lamb of "God which taketh away the ſin of the world."† "Our brethren who viſited you at firſt, came in "the name, and by the command, of the King "of our native Iſland, but we come to you in "the name, and by command, of the King of "kings, the God of the whole earth. He already "rules over you, and over all mankind, in the "kingdom of nature and of providence, and he "is now coming to you in his kingdom of grace "and love; he has ſent us before his face to warn "you of his approach, and though you will not, "cannot ſee him with the eye of the body, for "God is a ſpirit, he will make you to feel his "power, and to rejoice in his goodneſs."

6. Chriſt encourages his diſciples with this aſſurance, that he ſhould conſider the reception which they met with, as given to himſelf; every inſtance of neglect or inſult which ſhould be offered to them as diſreſpectful to him, and conſe-

* Iſaiah xl. 3. † Jo. ii. 29.

quently to God; and every expreſſion of kindneſs and benevolence to them, as a perſonal favour. "He that heareth you heareth me; and he that "deſpiſeth you deſpiſeth me; and he that deſpiſeth "me deſpiſeth him that ſent me." Such is the tender intereſt which the Redeemer condeſcends to take in the treatment of his ſervants. When "Saul goes forth breathing out threatenings and "ſlaughter againſt the diſciples of the Lord," he is arreſted with this challenge, not, why perſecuteſt thou *theſe?* but, "Saul, Saul, why perſecuteſt thou "*me?*"* When the works of mercy performed by the righteous are to be applauded and rewarded, the acknowledgment runs in theſe terms, "In as "much as ye have done it unto one of the leaſt "of theſe my brethren, ye have done it unto me."† Keep the intereſt of your Maſter, my very dear friends, ſteadily in view, and you may ſafely truſt him with the care of yours; to touch you is to "touch the apple of his eye." But imagine not yourſelves warranted from this, to reſent and revenge every ſuppoſed affront offered to him in your perſons. The arm of man is much too feeble to wield the thunder, and his head too uninformed to direct it. In "the meekneſs and gentleneſs of "Chriſt," let your imitation be as exact as poſſible, "Come unto him, and learn of him to be "lowly of heart." But he will not truſt the creature with his wrath. With an emphatical ſolemnity he challenges this awful province as his own. "Vengeance is mine, I will repay, ſaith the "Lord."‡ The diſciples James and John were diſpoſed to execute ſignal judgment on a village of the Samaritans, which refuſed to receive their Maſter: "Lord," ſaid they, "wilt thou that we "command fire to come down from heaven, and "conſume them, even as Elias did? But he turn-

* Acts ix. 4. † Mat. xxv. 40 ‡ Rom. xii. 19.

"ed,

" ed, and rebuked them, and ſaid, Ye know not " what manner of ſpirit ye are of, for the Son of " Man is not come to deſtroy mens lives, but to " ſave them: and they went to another village."* The only mark of diſpleaſure which the Seventy were permitted to expreſs, in the caſe of being treated inhoſpitably, was to " go out into the " ſtreets of the city, and to wipe off the duſt from " their feet" againſt the inhabitants, with a declaration that they had done their duty. Leave it to a ſanguinary Mahomet, to a bigotted Pontiff, to propagate opinion by fire and the ſword. " The " weapons of our warfare are not carnal, but we are confident they will be " mighty through " God to the pulling down of ſtrong holds, caſting " down imaginations, and every high thing that " exalteth itſelf againſt the knowledge of God, and " bringing into captivity every thought to the " obedience of Chriſt."†

7. Our Lord inſtructs his diſciples to keep their hearts with all diligence, from the emotions of ſelf-gratulation and complacency in the hour of ſucceſs. To the full extent of his promiſe, and beyond it, his preſence and power had accompanied them. This they joyfully acknowledged on their return, " ſaying, Lord, even the devils are ſubject " unto us, through thy name." That eye which nothing can eſcape, diſcerned through this expreſſion of exultation a ſhade of vain-glorying, which, with a mildneſs peculiar to himſelf, he deems it neceſſary to repreſs. While he himſelf " rejoices in ſpirit" at the commencing downfal of " the Prince of the power of the air," he admoniſhes them of a purer ſource of ſatisfaction and delight than even the ſubjection of evil ſpirits to the miraculous powers conferred upon them. It could not but be grateful to them to receive this

* Luke ix. 51——56. † 2 Cor. x. 4, 5.

aſſurance from the lips of their divine Maſter: "Behold, I give unto you power to tread on ſer-"pents and ſcorpions, and over all the power of "the enemy; and nothing ſhall by any means "hurt you;" this fenced them about as with "a "wall of fire," againſt all the aſſaults of earth and hell, but even this was ſurpaſſed by a ſtill dearer, and more deeply intereſting conſideration: Not-"withſtanding, in this rejoice not that the ſpirits "are ſubject unto you; but rather rejoice, becauſe "your names are written in Heaven." Hereby their great, their eternal all was effectually ſecured. Whatever might be the iſſue, whatever the effect, of their future miniſtrations, they had the exalted conſolation of reflecting, that their "life was hid "with Chriſt in God," that "none could pluck them "out of his hand."

The gifts of prophecy, of working miracles, of ſpeaking with tongues, have been beſtowed upon bad men. The Lord Jeſus, in another place, ſuppoſes more than the probability that a plea of this nature would be ſet up unavailingly, in the great day of accounts: "Many will ſay to me in that "day, Lord, Lord, have we not propheſied in thy "name? and in thy name have caſt out devils? "and in thy name done many wonderful works? "And then will I profeſs unto them, I never knew "you: depart from me, ye that work iniquity.*" It will be highly honourable for you, my beloved brethren, to be made inſtrumental in caſting down the idols of the heathen to the ground, in wreſting a province from Satan's empire; it will obtain for you a name and a place among the benefactors of mankind; but remember you have a ſtill nearer and dearer concern to purſue: "Work out your "own ſalvation with fear and trembling," that you may have "your own ſouls for a prey in the

* Math. vii. 22, 23.

"day

" day of the Lord." Look to the Apoſtle Paul, and learn of him to ſay: " I keep under my body, " and bring it into ſubjection: leſt that by any " means, when I have preached to others, I my- " ſelf ſhould be a caſt-away."* " Not as though " I had already attained, either were already per- " fect: but I follow after, if that I may apprehend " that for which alſo I am apprehended of Chriſt " Jeſus. Brethren I count not myſelf to have ap- " prehended: but this one thing I do, forgetting " thoſe things which are behind, and reaching " forth unto thoſe things which are before, I preſs " toward the mark, for the prize of the high cal- " ling of God in Chriſt Jeſus."†

To conclude: Let every profeſſed Chriſtian conſider himſelf as ſpecially commiſſioned to declare, and to live, " the truth as it is in Jeſus," in the ears, and before the eyes of a careleſs and unbelieving world. Let ſuch as have put forth their hand to this good work, more eſpecially, remember that they are " a city which is ſet on a hill, " that cannot be hid." Many eyes are upon you, and not all of them in kindneſs and affection. Take care that " your good be not evil ſpoken of;" that this " miniſtry be not blamed;" that you " give none offence, neither to the Jews, nor to " the Gentiles, nor to the Church of God."—— " Now the God of Peace be with you all. Amen."

* 1 Cor. ix. 27. † Phil. iii. 12, 14.

MISSIONARY

ADVICE AND ENCOURAGEMENT.

A

CHARGE

ADDRESSED TO THE MISSIONARIES,

BY

THE REV. EDWARD WILLIAMS, D.D.

MINISTER AT ROTHERHAM.

ADVERTISEMENT.

IT is hoped the ſeverity of criticiſm will have no room for exerciſe, when it is underſtood that, owing to peculiar circumſtances, the following Diſcourſe was written on one day, delivered the next, and, on the third, ſent to the Preſs untranſcribed; which was unavoidable, partly, becauſe the Author was obliged to leave town that day, and partly becauſe no time could be loſt before Printing, that the Publication, of which it is a part, might be ready for the Miſſionaries, who are in daily expectation of embarking. May God bleſs the Publication, both to the dear Miſſionaries and all who read it, and He ſhall have the glory.

A

CHARGE

ADDRESSED TO THE MISSIONARIES.

MY dear brethren in the Lord, the magnitude of the cauſe in which you are now engaged, and the ſolemnities of this day, have not been often equalled; whether we conſider your number as Miſſionaries, the liberal countenance of the public, the place of your deſtination, or the nature of the cauſe itſelf. So intereſted is the religious public in your favour, that not only thouſands of prayers have been and ſtill are offered up for you, but alſo about *twelve thouſand pounds* contributed with the ſame view. The place of your deſtination, conſidered in a religious light, is fallowneſs itſelf, fallow ground untouched; and if you have the noble ambition of the apoſtle Paul,* "To preach the goſpel in diſtant regions, "and not to boaſt in another man's line, of things "made ready to your hand," you have, in proſpect, an opportunity of having that ambition gratified to the utmoſt.

Of the cauſe itſelf, who can calculate the conſequences? Who can tell, but millions in ſucceeding ages may be everlaſtingly benefited by it? The

* 2 Cor. x. 16.

influence of a parent on his poſterity may be great; the influence of a magiſtrate on the circle of his juriſdiction greater; the influence of a chief governor on his extenſive dominions ſtill greater; but a *miniſter* of God has an influence, good or bad, on the minds of men, ſtill greater than them all, as he officially prepares, or neglects to prepare them for happineſs in a never-ending ſtate of exiſtence.

This applies to every miniſter of religion; but to a *Miſſionary* more than any other. His name may be emphatically called "legion," for the happineſs or miſery of many thouſands appears peculiarly connected with him.

When, a few days ago, application was made to me to perform this office of addreſſing you, many difficulties aroſe in my mind, but none greater than the difficulty of entering fully into the real ſpirit of the occaſion; I reflected, that without a heart-felt ſimplicity of dependence upon God, without a ſteady regard for his glory, diſregarding the praiſes or cenſures of men, without ardent love to the Lord Jeſus Chriſt, and the ſouls of men; in a word, without the true ſpirit of a Miſſionary, there would be a manifeſt impropriety in my compliance. Conſcious weakneſs therefore urged me to decline the momentous taſk, but deference to the judgment of thoſe whom I greatly reſpect, and love in the truth, diſpoſed me to acquieſcence. And now, O Lord God of truth and love, aſſiſt both ſpeaker and hearers, for thy mercy, for thy Son, for thy precious promiſe' ſake.

The Holy Scriptures abound with profitable ſubjects and ſuitable paſſages as the ground of ſuch a diſcourſe as this; many things, addreſſed to patriarchs, prophets, apoſtles and evangeliſts, are highly applicable to you on this occaſion. Were I to addreſs you merely as miniſters, no words could be more applicable than our Lord's concluding

cluding charge to his disciples*, " Go ye therefore " and teach all nations, baptizing them in the " name of the Father, and of the Son, and of the " Holy Ghost; teaching them to observe all things " whatsoever I have commanded you; and lo, I " am with you alway, even unto the end of the " world." Whence might be noticed, the *authority* of Christ, as the ground of your Mission, *Go ye therefore*—your primary aim, and principal *work*, to *teach*, disciple, or evangelically to *proselyte the nations* to whom you go—the *mode* of setting them apart, *baptizing* them in the name of the Father, and so on—your *conduct* to the converted, *teaching them to observe all things whatsoever I have commanded you*—and, finally, the promised *presence* and aid of our divine Lord, *and lo, I am with you alway even unto the end of the world.*

But as you are not all ministers in the strictest sense, nor the greatest part of you, that subject would be too confined; I shall therefore adopt, as a *motto* to what I have further to say, the words you find in Gen. xvii. 1. the latter part. " I am " the Almighty God; walk before me and be " thou perfect."—Or, I am *God* (as in the margin and the old translation) ALL-SUFFICIENT, walk before me, and be thou perfect, that is, *upright*, or *sincere*.

These words, my dear brethren, were addressed to Abraham; to whom God had spoken, some time before, on this wise: " Get thee out of thy " country, and from thy kindred, and from thy " father's house, unto a land that I will shew thee. " And I will make of thee a great nation, and I " will bless thee, and make thy name great; and " thou shalt be a blessing. And I will bless them " that bless thee, and curse him that curseth thee: " and in thee shall all families of the earth be

* Matth. xxviii. 19, 20.

" bleſſed. So Abraham departed, as the Lord " had ſpoken unto him*."

Thus, you ſee God's call and Abraham's compliance; and *your* call ſeems not much leſs clear, though ſignified in a different way. I ſeem to view each Miſſionary as an *Abraham*—a *pilgrim*, going forth in the name of the Lord, exerciſing firm *faith* in his promiſe: " By *faith* Abraham," ſays the Apoſtle†, " when he was called to go out " into a place which he ſhould after receive for an " inheritance, obeyed; and he went out, not " knowing whither he went"—not having a particular knowledge of the country to which he was going. " By *faith* he ſojourned in the land of " promiſe, as in a ſtrange country, dwelling in ta- " bernacles with Iſaac and Jacob, the heirs with " him of the ſame promiſe. For he looked for a " city which hath foundations, whoſe builder and " maker is God."

I ſeem alſo to view each Miſſionary as a *father* of many faithful—and all of you collectively, the fathers of many nations!—And to each of you are theſe words now addreſſed, " *I am God all-ſuffi-* " *cient, walk before me, and be thou upright.*"

Here you have, firſt, a ſummary *direction* by which to proceed in all your future attempts; " *be* " *thou upright*, or ſincere;"—and, ſecondly, the grand ſource of your *encouragements* in the diſcharge of your arduous work; " *I am God all-ſuf-* " *ficient.*"—Permit me now to attempt an imitation of this divine pattern, by

I. Offering to your conſideration ſuch *directions* and remarks as appear to me moſt important and uſeful to you as Chriſtian Miſſionaries. By

II. Propoſing to you ſuch *encouragements* as your arduous undertaking requires, and which our all-ſufficient God affords you. May he aſſiſt us all!

* Chap. xii. 1—4. † Heb. xi. 8---10.

I. I am

I. I am to offer ſome directions and remarks. As a fundamental general obſervation, I would have you never to forget, that "*godlineſs* is profitable for *all* things," and that nothing can compenſate for the want of perſonal holineſs. I ſolemnly declare, I would prefer ſeeing one of you, both deaf and dumb, embark, if under the influence of religion, than the moſt eloquent man in Europe, if not godly. Yet this godlineſs with its life and power muſt be ſo cultivated and directed as to promote the cauſe you have eſpouſed. Suffer therefore the word of exhortation:

1. *Maintain a conſtant, holy jealouſy over your ends and motives,* in every ſtep of your Miſſionary walk. If theſe are indeed good, your *only* end will not be your *own reputation,* whether of ſelf-denial and mortification to the world, or your Chriſtian faith and courage, however great—nor the glory of the *Britiſh name,* its riches, commerce, arts and ſciences, population and power—nor yet the *temporal* happineſs of the heathen, though it were great, and extended to millions yet unborn—but an end far higher is full in your eye, a motive much more powerful is operative in your ſoul, their ſpiritual and everlaſting happineſs. This you will daily keep in view, and dread the thought of its being eclipſed by any thing earthly, remembering there is an end ſtill more glorious than this, to which your hearts ſhould be ſtill more firmly attached—*the glory of God our Saviour.*

To promote the glory of the God of grace, our world ſtands, all the wheels of creation move; to this are directed all the rays of providential wiſdom, all the diſpenſations of religion, all the communications of grace to the ſoul, with all the ſucceeding influences of the Holy Spirit and the means of grace.

See then that it be not a mean, unworthy end you propoſe, or motive that actuates you, either now

now or in future. The love of fame has been called "the univerſal paſſion;" diſprove the univerſality of the maxim, to the content and joy of your own heart, and the confuſion of gainſayers, by your future conduct. What I now propoſe to you, God urged upon Abraham—"Walk before "me, and be thou ſincere" in thy ends and motives. And this is what our Lord inculcates on his diſciples, "The light of the body is the eye, "if therefore thine eye be ſingle, thy whole body "ſhall be full of light*." Allow the expreſſion, inſincerity in a Miſſionary is "death in the pot"—a Miſſionary without ſincerity of ends and motives, is "ſalt without ſavour."

2. Next to the glory of God, *Let the inſtruction, converſion, and everlaſting happineſs of the heathen, be ſteadily intended, even when you may not think it expedient openly to avow the deſign.* This *uprightneſs* your preſent ſolemn engagement requires. It is almoſt incredible what wonders this principle—ſteadineſs of aim—has produced in every department and concern of life; and God has ever honoured it in his ſervants. Prodigies of mental powers, and the greateſt brilliancy of parts, have failed of ſucceſs, when this was wanting; they promiſed victory like Goliah, but ignominiouſly fell; whereas ſteadineſs of aim, like David, makes no ſhew and yet ſucceeds. In all your traffic and covenants, in all your intercourſe and public deportment, among the untaught natives of the South-Sea Iſlands, be this your unvaried, inflexible aim—*their ſalvation.* Be this the aim of your prayers and praiſes, your joys and cares, your ſufferings and enjoyments. Be this your meat and drink, becauſe it is our heavenly Father's will. For this plead continually, as a hungry, naked beggar for an alms; even more than a proud and

* Matt. vi. 22.

greedy

greedy ſycophant for promotion. For this let your common actions in life be employed; to this let your eating and drinking, as well as faſting be directed; to this your ſleeping as well as your wakeful moments be conſecrated; to this your education of the heathen children, as well as your ſet converſation or diſcourſes to their parents; to this the education of your own children, and the conduct of your families; to this all your connections and engagements with the natives.

Thus principled and employed, you will tread in the ſteps of our common Lord, who laid aſide his own eaſe and honour; who, though he was rich, *for our ſakes* became poor, denied himſelf for our advantage; took upon him the form of a ſervant, and made himſelf of no reputation. In this, therefore, be ye followers of Chriſt as dear children. But, as ſincerity of principle, and ſteadineſs of aim, require an inſtrument to work with, therefore

3. *Cultivate a greater acquaintance with the purity and ſimplicity of the goſpel*—God's covenant.—By this alſo *prove* the *ſincerity* of your profeſſion. This is the word he has honoured above all his name; this is the wiſdom and power of God, the rod of his ſtrength, and the ſword of his Spirit. Evangelical truths are the weapons of your warfare, let them not be covered with unſightly ruſt, nor blunted by too much poliſh—mind chiefly the *edge*. Remember alſo, that the word is a *two-edged* ſword, the law and the goſpel—the one, to ſtrike conviction into the conſciences of ſinners; and the other, to cut off ſin from the believer in Jeſus, as well as to lop off and conſign to deſtruction all apoſtates*.

Divine revelation is a bright, pure, well-poliſhed mirror; do not diſfigure it with ſcratches, made

* See Heb, ii. 1---3. and chap. iv, 11. 12.

with

with unholy and foolish fancies, though they sparkle in your eye like diamonds. The gospel is pure wholesome milk; do not adulterate it with the water of your own fountain, corrupted reason. The gospel is a net; do not alter the meshes, to be either greater or smaller than the divine appointment. But keep in mind, my brethren, that a growing acquaintance with the purity and simplicity of the gospel is the effect of divine teaching; seek therefore, with all humble importunity, the "unction from the Holy One," that ye may "know all things."

It is indeed possible that, to induce a *profession* of Christianity, some human mixtures or additions may be useful; but God does not allow any of his servants to be wise above what is written; he will not have his bright and precious jewel, the gospel, daubed with gaudy paint. Many, like Saul, pretend to offer a sacrifice to the Lord, by human additions, and God's answer to his plea by Samuel, is a sufficient reply to all intermeddlers*. "Hath "the Lord as great delight in burnt offerings and "sacrifices, as in obeying the voice of the Lord? "Behold, to obey is better than sacrifice, and "to hearken than the fat of rams." Take for your example and guide the great Apostle of the Gentiles:—"I determined not to know any thing "among you," says he to the Corinthians†, "save "Jesus Christ, and him crucified." And to the Galatians‡, "God forbid that I should glory, save "in the cross of our Lord Jesus Christ, by whom "the world is crucified unto me, and I unto the "world."

The Prophets and Apostles do not set themselves formally to prove the being and perfections of God, as learned hypothesis would probably advise; but the spirit of prophesy is the testimony of Jesus, and

* 1 Sam. xv. 22. † 1 Cor. ii. 2. ‡ Chap. vi. 14.

the

the glory of the New Teſtament Miniſters is to point Him out as " the lamb of God, who taketh " away the ſins of the world"—to exhibit him, from the divine oracles, as God-man—Mediator—born, to die for our ſins,—and dying, to riſe and reign for our juſtification, and finally our glorification. The repeated experience of others has abundantly proved the preference due to this ſimplicity of teaching, before any other method, though more learned and laboured.

Thus furniſhed, permit me to recommend to you

4. *An alternate regard to private and ſocial religion.* By neglecting perſonal holineſs you will degenerate into men of the world; worldly maxims will prevail, your zeal will be damped, your minds become earthly, your religion a lifeleſs image, and your profeſſion an unmeaning name; and, by neglecting ſocial religion, you will not be Miſſionaries but Hermits, you might as well ſtay at home, live in ſome lonely Engliſh cottage, retire into the Highlands of Scotland, or Mountains of Wales. Let therefore converſe with God in ſolitude be ſubſervient to public utility. Enter therefore thy cloſet, or penetrate the woods of Otaheite, to converſe with Jeſus, to maintain ſpirituality, and to plead for your idolatrous neighbours; and then, warmed with this holy fire, go and warm others by ſocial intercourſe. Thus your heavenly Father will reward you openly, and heathens will in time learn that none but the diſciples of Jeſus can be thus happy and thus uſeful.

Under this head, let me adviſe you, not only to guard againſt falling out by the way, (which God prevent!) and to love one another out of a pure heart fervently, but even let the poor ignorant natives *take knowledge* of you, that you do ſo love one another, and that with the love of benevolence you are affectionately attached to *them*. Let them be

conſtrained to ſay, "Behold how theſe new-comers love one another!" How pleaſant it is for brethren to dwell together in unity! Some of us of late have ſeen delightful ſpecimens of this union, we ſee it alſo this day. My brethren, we commiſſion you this morning, in the name of the Lord, to make a fair report of the lovely ſcenes which you have beheld, to the teachable natives of Otaheite!

Tell them what you have ſeen, in the beſt manner you are able, ſo as to convey the ſentiment into their inmoſt ſouls. Aſſure them by your teſtimony and example, that the religion of Jeſus leads to bliſs. Say, have fellowſhip with us, for "truly "our fellowſhip is with the Father, and with his ſon Jeſus Chriſt;" the God we adore, the Saviour we ſerve. In this connexion I would add,

5. *Aim at exemplifying the religion of Jeſus in all its parts.* There are few human characters but have many ſpots, and all in our world have ſome; it is therefore our wiſdom to diſcover and correct them in ourſelves and others. But how is this to be done? By looking into the glaſs of the word, which will faithfully exhibit each one to himſelf. One who endeavours to walk before God *uprightly*, aims more at removing imperfections firſt, than performing brilliant exploits. Study therefore your defects with a view to pardon and amendment; then you will be better able, when they aſk you, What meaneth your new religion? to anſwer them, Come and ſee, follow us in every ſtep of our walk; obſerve us in all our private and public, perſonal and relative concerns. Behold us patient in tribulations, mild and meek when provoked, honeſt when it is in our power to impoſe, doing to others as we would be done by, wiſhing well and doing good to our very enemies, enduring all things for the elect ſake, that they may be ſaved.

Though we are equal as brethren, yet, obſerve us, we know how to ſubmit to our ſuperiors, we know

know how to obſerve due ſubordination among ourſelves. And as this exemplification of religion in all its parts is the beſt practical anſwer to the queſtion, What is Chriſtianity? ſo it is the moſt likely way to your *ſucceſs*. He who thus aims, and ſtudies, and ſtrives to honour God, will be honoured by him, and ſhall be honourably rewarded. "Walk before me and be thou perfect," ſays God, "and I will multiply thee exceedingly, and "thou ſhalt be a father of many nations, and I will "make thee exceeding fruitful." I now add,

6. *Be more attentive to duty than even to ſucceſs.* Uprightneſs and ſincerity will regard the will and authority of God, leaving all events to him—to his adorable and ſovereign diſpoſal. A man of real faith, in its free exerciſe, will not object and murmur, though God demand an Iſaac in ſacrifice. But ſhould we be unconcerned about ſucceſs? By no means. But every thing in its due order. You may deſire ſucceſs much, but ſhould ſtill more earneſtly deſire to walk before God in uprightneſs, according to the ſolemn promiſe you have now made. And if you have but a little ſucceſs, do not "deſpiſe the day of ſmall things."

The human mind is buſy in anticipation; you already pourtray to yourſelves what ſort of a voyage you are likely to have,—what reception at your arrival,—what habitations, manners, and employments? Be not over anxious about theſe things, but mind more *preſent duty*, let our text reſound in your ears, and daily recur to your thoughts, "Walk before me and be thou upright." You will ſee, perhaps, for a ſeaſon, but little, very little fruit of your labour; but "who hath deſpiſed the "day of ſmall things?" Think of the huſbandman, he caſts into the ground the principal wheat, and waits for the crop with patience. The goſpel is leaven, and it muſt have time to operate; the goſpel is a preſerving ſalt, it muſt have time to

penetrate; the gospel is a grain of mustard seed, and it must have time to grow.

The way to success, even to surprising success, is often intricate. Viewing Joseph in the pit, in the prison, who but the Omniscient could have thought of his future success? Who that saw the danger of Daniel, Shadrach, Meshac and Abednego, or of Jonah, would have given a pebble for their lives?—What wonders were wrought by means of illiterate apostles, evangelists, and disciples, when God commanded success! View, on the one hand, the Colossean powers of this world, on the other, the despised Nazarene, as a "stone cut out without hands, breaking them to pieces." (Dan. ii. 34.) "Thou sawest till that a stone was "cut out without hands, which smote the image "upon his feet that were of iron and clay, and "brake them to pieces." It is added, (ver. 35.) "and the stone that smote the image became a "great mountain, and filled the whole earth." I ask again, *Who hath despised the day of small things?* Who knows not, that the stately oak was once an acorn, that the most majestic river begins its course as a small rill, that Rome, though time was when it could boast superiority to all other cities in the world, was once a small village, nay, that Great Britain itself was once a land of stupid ignorance, and vile idolatry. He, therefore, who commanded the *North* to give up, and it *was* so; can also say to the *South* keep not back, and it *shall* be so. To facilitate the performance of these duties enjoined, let me advise you

7. *To contemplate with assiduity and affection, the character of God*, as displayed in his word, and in his favourite servants in all ages. To walk *before* God, or *with* God, as Enoch did, must imply a contemplation of, and affection for his true character; but what I would now particularly recommend to you, as greatly conducive to the end proposed,

poſed, is, to read and obſerve attentively the ſelf-denying characters of thoſe men who, bearing much of the divine image, have ſtood forth publicly to confeſs him before men.

In the holy ſcriptures you have a "cloud of witneſſes," whom you will not fail to contemplate and to imitate; but above all be aſſiduous in looking unto Jeſus, the author and finiſher of our faith, who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame. Read, with continual reviews and prayers, the lives of the Patriarchs and Prophets, the acts of the Apoſtles, the hiſtory of the firſt Chriſtians by Euſebius, which if you have not already I hope you will be provided with, —the moſt authentic holy lives and martyrologies— the beſt journals of Miſſionaries—eſpecially the life and journal of *Brainard*, that highly favoured man of God, written by another who had drank deep of the ſame ſpirit, Mr. Jonathan Edwards, of New England.

Having thus endeavoured to give you my beſt advice, directions and remarks, in addition to thoſe that have been recommended by my Rev. Brother, relative to your character and conduct as Miſſionaries, I now proceed

II. To propoſe to you ſuch encouragements as your arduous undertaking requires, and which our all-ſufficient God affords you. *I am God all-ſufficient.* Under this branch of our ſubject it would be improper, on ſeveral accounts, to detain you long; briefly then let me ſuggeſt to you the following particulars.

1. Under every trial, hardſhip, or perplexing difficulty, know aſſuredly that, while in the way of duty, you have a covenant intereſt in the *all-ſufficiency* of God. In every ſtation there are difficulties, in a Chriſtian miſſion many and peculiar ones, but this one thought, if properly realized, muſt ever

prove

prove an adequate remedy, "I am God all-ſufficient."

How well adapted this conſideration is to anſwer the end propoſed, is evident from the circumſtances that firſt occaſioned its application to Abraham. Promiſes were made, but difficulties ſo great appeared in the way of their accompliſhment, that this conſideration, and this alone, was equal to the difficulty.

Brethren, there are different ſorts of trials—there are trials and ſnares even from proſperity: Proſperity! ſay you, (ſhaking your heads, and your hearts trembling with the expectation of the reverſe) Who of *us* can expect *proſperity?* But are you not going to Otaheite? for the ſake of returning to which iſland of ſenſual delights a ſhip's crew mutinied? Ah, remember the hiſtory of the antidiluvian church; ye "ſons of God," beware of the "daughters of men." Do not miſtake me, I would not diſſuade any from forming an honourable and godly connection; but ſee firſt that it be honourable and godly. Let not the Chriſtian Miſſionary—the Chriſtian mechanic—be dazzled with the proſpect of alliance with the nobleſt families of the land, with the preſumptuous hopes of making them afterwards Chriſtians. Are you wiſer than Solomon? I repeat the queſtion, are you wiſer than Solomon?—Oh cry to God all-ſufficient, for he alone can help you in ſo great a temptation, that the daughters of the land do not bear away your hearts, until they are made the daughters of God. Oh that none of you may be led in triumph by them, until they are led in triumph by divine grace!

Do not ſay, this branch of the ſubject is needleſs; for I verily believe, and therefore ſpeak, that ſome of your greateſt trials in proceſs of time will ariſe from this quarter, and in nothing will you have greater need of having recourſe to *God all-*

mighty,

mighty, God all-ſufficient, than in this caſe. Suffer therefore the word of exhortation; you ſeem to me, my young friends, as ſo many Joſephs—not that you are *hated* by your brethren—not that you are ſold for ſlaves—not that you are going to a tyrannizing Egypt—but becauſe it is more than poſſible your purity, you chaſtity may be tried. May the God of Joſeph be with you, and help you to do as he did! Why did Joſeph prevail and proſper? God was with him! and he is all-ſufficient for *you.* You are going to the land of Goſhen, be not diſcouraged, God all-ſufficient is even there, and the way thither is by a long voyage; but think, Who holds the ocean in the hollow of his hand? Who walked on the ſea? If billows riſe, if ſtorms break in upon you, caſt out your anchor—caſt the anchor of your hope within the vail, to Jeſus in the higheſt heavens, that you may be ſure and ſtedfaſt in your minds.

2. The Lord Jeſus Chriſt, whoſe you are by redemption and grace, and to whom you dedicate yourſelves for this bleſſed work, has all power and authority in heaven, earth, and hell, for your good; and he hath declared that he "will be with "you alway."—Ye are going, as ye have heard, as lambs among wolves, but the great ſhepherd of the ſheep will be with you; view him holding in his hand the recompenſe of reward, as he did once to Moſes, and hear him ſay, "To him that over-"cometh will I give to eat of the hidden manna. "A ſhort ſeaſon hence and you ſhall ſee and re-"ceive a crown of life."—Even now he ſpeaks in loud and firm accents; "Be thou faithful unto "death, and I will give thee a crown of life."

3. Take encouragement from the covenant, office, and promiſed influences of the Holy Spirit. All Chriſtians may indeed take encouragement from this very important conſideration, but as none have greater need, ſo none have a greater right than

than you. What lifted up Chriſt's immediate Miſſionaries when caſt down? what ſupported them when weak? directed their feet when darkneſs and doubts covered their way? Who, but the Comforter? He ſhall take of mine, ſaid Jeſus, and ſhall ſhew it unto you; *he* ſhall guide you into all truth; by *him* it ſhall be given you in the hour of need what to *ſpeak*, and what to *do*.

Let not mountains of difficulties affright you: "Not by might, nor by power, but by my ſpirit, "ſaith the Lord of Hoſts," the ſpiritual Temple is to be erected. O look then to the Spirit of Promiſe; He can make you equally wiſe and meek—wiſe as ſerpents, but harmleſs as doves; and He can kindle a fire on the altar of your heart, and keep it burning, which all the floods proceeding from the mouth of the dragon ſhall never never be able to extinguiſh.

I add no more. May God add his bleſſing to what has been now ſaid, and to all the ſervices in which we have been engaged, for Jeſus' ſake.

COUNSELS

AND

INSTRUCTIONS FOR THE REGULATION

OF

THE MISSION,

&c. &c.

BY THE DIRECTORS.

COUNSELS

AND

INSTRUCTIONS,

&c. &c.

I.

Counſels for the Regulation of the Perſonal Conduct and Spirit of the Miſſionaries.

ALL counſels of this kind may be ſummed up in this—Live near to God, and walk in love towards one another. A ſenſe of the magnitude, high importance, and difficulty of the preſent attempt, ſhould impreſs the mind of every Miſſionary with the abſolute neceſſity of continual nearneſs to God. A Miſſionary, who does not earneſtly ſeek and entertain the moſt intimate communion with the Moſt High, is as a handful of chaff before the whirlwind: he muſt walk with God; he muſt ſet the Lord always before him.

Should any Miſſionary walk lightly under ſo great a truſt, as though he were equal to the work, ſuch temerity and preſumption would provoke the Lord to jealouſy; but we hope it will be far from our Miſſionaries. Rather every one of them will have the ſentence of death in himſelf, from a preſſing ſenſe of ignorance, depravity, and inſufficiency; each one will ſeek to be lower in the duſt before God than another, that all may "truſt not in themſelves but in God, who raiſeth "the dead."

The idea of the great expenditure of ſacred money in this Miſſion, though an inferior conſideration, ſhould impreſs the conſciences of the Miſſionaries; but when they conſider the expectations, anxieties, and hopes of ſo many Miniſters of Chriſt, and of ſuch multitudes of ſerious Chriſtians; when they think of the obſerving eye of adverſaries; above all, when they ſurvey the hundreds of millions of ſouls lying in the darkneſs of heatheniſm, who may ultimately be affected by the good or ill management, by the failure or ſucceſs of this Miſſion, how ought every Miſſionary to weep and make ſupplication, wreſtling with the Great Angel of the Covenant, that he may be kept pure from the blood of all men, and may gain the prize of turning many to righteouſneſs.

Every Miſſionary ſhould ſay from the bottom of his heart, "Who is ſufficient for theſe things?" And he will think that it is no time to ſtruggle for the little intereſt of perſonal pre-eminence, when ſuch things are at ſtake.

The immutable purpoſe of the love of Jehovah, founded not in human goodneſs, but in ſovereign mercy, muſt be the Miſſionary's ſtrength. The finiſhed and infinitely meritorious work of Jeſus muſt be ever before his eyes; the voice of his blood and of his ſweet heavenly interceſſion muſt ever be ſounding in the Miſſionary's ears. The triumphs of the day of Pentecoſt, of the three firſt ages of Chriſtianity, and of the glorious reformation muſt dwell in his memory.

"Live together in love and union." Ye are brethren, but being men, are compaſſed about with infirmities. Bear and forbear: holding the unity of the ſpirit in the bond of peace. Satan's chief device will be to divide you. Form no parties, nor cabals; ſuppreſs the firſt movements of diſpute and diviſion; ever remember the words of the Lord:

Lord: *He* is the greateſt in his kingdom, who is the *ſervant of all.*

We requeſt it ſolemnly, we adjure you in the Great Maſter's name, "Love one another out of "a pure heart fervently;" putting on bowels of mercy, kindneſs, long-ſuffering, forbearing one another, and forgiving one another, even though any man had a real cauſe of diſpleaſure againſt his brother, as God for Chriſt's ſake hath forgiven you.

Your examples muſt preach as powerfully as your words. But if ever bitter envyings and ſtrife ariſe, you will put an effectual bar to your own uſefulneſs, and defeat the great purpoſe of your Miſſion. Let all your zeal, therefore, be reſerved for your work, and let no ſelfiſh paſſions mingle with it, to corrupt the ſimplicity which is in Chriſt.

You will be very differently qualified; and in ſome things there can be no competition between you. The talent one lacks, another poſſeſſes in a more abundant manner, and each is equally valuable and neceſſary for the work of God, and your mutual comfort and advantage. Remember always St. Paul's beautiful allegory of the human body: Every part is alike needful, for its beauty, ſymmetry, and preſervation; and juſt ſo every member of your community ſhould have the ſame care one of another.

Should evil break in upon a brother, which may the Lord preſerve you from, be not haſty or harſh in your rebukes, nor too ſevere in your cenſures; a broken bone muſt be handled gently. You know St. Paul's direction where grievous offence had been given—"Ye that are ſpiritual, reſtore ſuch a "one in the ſpirit of meekneſs."

Watch over each other in love and fidelity; prevent, if poſſible, the evil; kindly conceal from your brethren leſſer offences, after private admonition; the greater, if unhappily ſuch ſhould ariſe, muſt

muſt be cenſured openly: not treating him as an enemy, but admoniſhing him as a brother. Excluſion from your ſociety becomes neceſſary, when guilt produces no humiliation; and obſtinate perſeverance in evil, compels the exciſion of the mortified limb, leſt the body be infected.

Avoid as much as poſſible all occaſions of temptation. Let no man be permitted, without leave of the community, to be abſent at night from the common dormitory. In every journey, walk, occupation, let two or more brethren always be together.

Should any native women ſeek inſtruction in private, let one of our women ſiſters be their teachers. In public, all who pleaſe, and are ſilent, may attend our worſhip and inſtruction.

If a brother thinks he ought to marry, let ſuch a one take care that he be not guided by paſſion and fancy: *Only in the Lord* is the clear apoſtolic order: If therefore his deſire be that he may keep himſelf more pure in the honourable eſtate of wedlock, let him communicate his wiſhes to his brethren, nor preſume to form any ſecret engagements, but always act openly, with the approbation of the Miſſion.

Should any brother marry a native, they ſhould build a little houſe near their brethren, and come under the ſame regulations as our own married brethren; their wives aſſociating with our believing women, and on no account ſeparate, but live in daily communion and worſhip under the ſame roof.

II.

Internal Order, Adminiſtration, and Inſtruction.

[The Obſervance of this Order commences with the Voyage, and is to be continued on the Iſlands, with ſuch Variations as Circumſtances render neceſſary.]

YOU muſt be a little Church and Community, and form ſuch rules for your proceeding on the ſpot as may appear beſt ſuited to your circumſtances: but every one is obliged to give way to the concluſions of the majority, and chearfully to acquieſce in all matters of prudential regulation, and not to follow his own opinion or will.

It is hoped that the ſpirit of faith, love, and humility, will ſo pervade the whole Miſſion, that every individual will be ready, for the general good, to take the loweſt place, and to become the ſervant of all. At the ſame time, confuſion, diſunion, and want of ſubordination, muſt be avoided; the Miſſionaries will endeavour, in humble dependance on Divine Counſel, to form and maintain ſuch an order among themſelves as is ſuitable to their different gifts, offices, abilities, and employments; ſuch an order as may expreſs ſolemn reſpect and obedience to the inſtitutions of the New Teſtament; ſuch an order as may ſtrike the minds of the heathen with ideas of its wiſdom, ſweetneſs, utility, and dignity.

That an order ſo deſireable, without the peculiarities of any denomination, may be ſecured; that the honour and purity of the ordinances of God may be maintained, and that the effects of human pride and ſelf-ſufficiency may be prevented,

fixed

fixed rules are neceſſary, and muſt be unanimouſly adopted.

The Management of the whole and ſeparate Miſſions ſhould be conducted by a Committee of five, elected by the whole body of the Miſſionaries. The determinations of this Committee ſhould be conſidered as final. Of this Committee the Captain is of courſe one, and permanent Chairman during the voyage. At the end of one month while on board, and three months afterwards, one of the Committee ſhould go out by rotation, and another be choſen in his place by the whole body. To this Committee, and which it will be beſt to elect on the *firſt day* of the month, when *that* does not fall on the Sabbath-day, muſt belong the arrangement of public religious ſervices, the cognizance of immoralities, errors, and diſorders, and the direction of all endeavours reſpecting the Heathen. In caſes of peculiar difficulty and danger, all the Miſſionaries may, if it appears to the Committee practicable and adviſable, be ſummoned to hold an extraordinary conference, and invited to give their opinion and advice.

During the voyage, the Captain is to be conſidered as having authority over all the Miſſionaries, as to all external matters; to him it belongs to determine the convenient times for public ſervices in the veſſel.

When fixed on ſhore, and ſettled as a community, it is abſolutely neceſſary that a Chairman be elected by the Committee for *ſix months at the leaſt*; but we recommend that, in order to ſuit the ideas of the natives, accuſtomed to the continual government of the ſame Chiefs, it be for a longer period.

To the Preſident, for the time being, belongs all the external arrangement of buſineſs; he is the organ of the Society in all negociations with the native Chiefs, but he can only act in concert with the

the Council, in which he is always to have a deliberative voice.

The ſame order muſt be followed with the ſmaller communities, which may branch out from the main body to the adjacent iſlands, if the ſmall number in ſuch Miſſions admits of, or requires it.

The *Lord's Day* ſhould be obſerved with ſacred regard and particular attention, and the whole of it employed in exerciſes of devotion, or labours of love.

We recommend ſolemn ſervice to be twice performed, careful only not to exceed a limited time, perhaps an hour and a half at fartheſt; the time to be fixed as ſuits the climate and manners of the people.

The beſt informed, and longeſt in the Miniſtry, will naturally preſide in your devotions. Thoſe who are in the habits of ſpeaking ſhould, in their turn, improve their gifts, and edify their brethren. Every Monday the Committee ſhould ſettle the morning and evening devotional exerciſes, and appoint who ſhall read, give out the pſalms or hymns, pray and preach, the next Lord's-Day, dividing the ſervices among each other, as may be moſt for edification.

Every day the morning ſhould open and the evening cloſe with a chapter, prayer, a pſalm or hymn; a ſhort expoſition may be given the one evening, and a ſhort ſermon the following evening, all through the week. Every man's gifts may thus be tried and brought forward; and let no man deſpiſe his brother, but encourage the feeble-minded, and be patient towards all.

The Lord's Prayer may be uſed or omitted, according to the option of him who officiates at the time; approved verſions or paraphraſes of the Pſalms of David, and hymns containing ſound doctrine, ſhall be uſed from time to time, ſo as

to meet as much as poſſible, the ideas and wiſhes of all the Miſſionaries. The preachers ſhall be careful to digeſt well the ſubject which they handle in public, and endeavour to introduce in their diſcourſes a proper mixture of doctrinal, experimental, and practical religion. No forms of prayer ſhall be enforced ſtatedly and invariably; thoſe, however, who chooſe to make uſe of a form or part of a form of prayer, ſhall be at liberty to do ſo.

As our worſhip on the Lord's-Day, and alſo morning and evening every day, ſhould be open to the natives, and they ſhould be invited to attend; particular regard ſhould be ſhewn to ſuch as appeared ſerious and attentive; and as ſoon as poſſible little bodies of them ſhould be formed, for evening conferences with them.

Reſpecting the moſt probable means of ſucceſs with the natives, there can be but one opinion. The lives of our brethren muſt give weight to their teaching: If they are truly exemplary, half the work is done.

How they are to teach, whether in diſcourſing publicly, or in private conference, will hardly admit of a doubt:—The Bible, and the experience of the moſt ſucceſsful Miſſions, aſſure us, that the great doctrine of the Atonement muſt be the chief corner ſtone. The glory and the humiliation of Jeſus, and every thing relative to the deliverance from ſin and death by him muſt make the ground work. A ſimple recital of his love, the deſign of his incarnation, death, and reſurrection; theſe muſt be the points, chiefly repeatedly dwelt upon. The obligations of love and duty which we owe him, naturally connect themſelves with theſe views; together with promiſes of his grace, through the agency of his own ſpirit, to enable us to follow him in the regeneration.

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The bleſſedneſs and comfort of ſuch a life in this world, and the aſſurance of an attainment thereby of a happy and glorious eternity in a better, will afford a field of delightful inſtruction.

Affect not ſubtleties and deep points of controverſy, either among yourſelves or with the natives. Wave as much as poſſible what would lead to queſtions, rather than godly edifying. Attempt not by arguments on the reaſonableneſs, or evidences of the Chriſtian Religion, to diſplay your own wiſdom; or, ſuppoſe you can anſwer and ſilence all their objections, adhere to the ſimplicity which is in Chriſt, truſting to the power of the Holy Ghoſt to take the things of Chriſt, and ſhew them to their conſciences with divine conviction and effectual energy. It is the evil heart of unbelief that muſt be ſubdued; an awakened conſcience feels the need of a great ſacrifice: an unawakened mind will always reſiſt the Holy Ghoſt, and muſt be left to him, who only can remove the darkneſs, and quicken from a ſtate of death to newneſs of life.

It muſt be by divine operation, and not by moral perſuaſion alone, that any real converſions will ever be wrought among the Heathen, or indeed among any others.

In all attempts to convince the natives of their ſins, we ſhould particularly ſelect thoſe inſtances of depravity which are moſt frequently ſtriking, viz. the ſhocking crime of ſhedding human blood; the horrid murder of children; the abominable public proſtitutions, and ſuch other enormities as carry upon the face of them ſomething revolting even to humanity. Avoid attacking their eſtabliſhed cuſtoms of a more indifferent nature, ſuch as their dreſs, amuſements, &c. however indecent the one may appear, or in their conſequences apparently dangerous the other. If the conſcience becomes truly awakened, it will then grow tender,

and they will be ready to hear, as in matters of leſs notoriety, and abſtain from the appearances of evil.

We cannot but obſerve, however, that ſome of their moſt horrid practices may afford occaſion to the moſt uſeful improvements. Their human ſacrifices themſelves open the way, in a very affecting and ſolemn manner, for introducing to view the Great Sacrifice, which alone can take away ſin; and the oblations at their morais alſo may be improved, as leading to an acknowledgment of the immortality of the ſoul, and the doctrines connected with an eternal world.

The ordinance of the Lord's Supper ſhould be adminiſtered at leaſt once every month; the enquiries and applications it would give riſe to, might be made very profitable to the natives.

Infants ſhould be admitted to baptiſm where either of the parents are profeſſed believers. If it be judged expedient to baptize the children of any of our countrymen, it ſhould be done under the ſolemn engagement, that they ſhould be brought to our tents as ſoon as they are capable of inſtruction.

Marriages ſhould be ſolemnized publicly by any of our Miniſters, in the preſence of the Church, and entered into a regiſter; and if any Heathen, who has married one wife among the natives, pay attention to our teaching, he ſhould be exhorted to enter into a ſolemn engagement to continue the huſband of one wife.

Avoid unneceſſary diſputes about modes and forms; in uneſſential matters, let every man think for himſelf, and not exaggerate the importance of things which do not affect the fundamental doctrines of Chriſtianity.

III.

Regulations on the Voyage.

CAPTAIN WILSON being appointed to the command of the ſhip DUFF, an obedience to his injunctions and regulations is neceſſarily required on the part of the Miſſionaries.

The improvement of the Miſſionaries in uſeful knowledge, and the preſervation of their health, are the two great objects to be attended to during the voyage; the firſt is intimately connected with eſtabliſhing a diſcreet ſyſtem of uſeful employment, adapted to the capacities and future deſignation of the Miſſionaries.

I. The Miſſionaries may be divided into two claſſes; thoſe who are already in a more advanced ſtate of mental improvement, and who are more particularly deſigned to be employed in the inſtruction of others; and thoſe who will be employed in the exerciſe of their arts and knowledge as mechanics. With reſpect to the firſt it is recommended,

1. That ſome part of every day ſhall be employed in reading the Bible, and ſuch other works as are adapted to increaſe their religious knowledge, and thereby their fitneſs for communicating religious inſtruction.

2. That ſome part of every day ſhall alſo be employed in the acquiſition of general knowledge, viz. natural hiſtory and the mathematics, particularly navigation.

3. That they ſhall occaſionally be engaged in the inſtruction of the others in every branch of uſeful knowledge.

4. That one of them ſhall be appointed Librarian, who is to have the charge of the books, and who

who is to enter the name of the perſon who deſires one from the Library.

5. That one of them ſhall be appointed to keep a journal, in which ſhall be recorded the daily tranſactions and general employments of the Miſſionaries, together with their obſervations, taken from the thermometer and barometer every morning, noon, and night.

6. That a portion of their time ſhall be employed in learning the vocabulary of the Otaheitan language, which they will be furniſhed with.

With reſpect to thoſe who are more particularly to be employed in the mechanic arts, it is recommended,

1. That they alſo ſhould employ ſome part of every day in reading the Scriptures, and other religious writings, for the purpoſe of increaſing their religious knowledge.

2. That they make themſelves uſeful on board of ſhip as occaſions may ariſe, in the exerciſe of their arts, as carpenters, ſmiths, ſail-makers, painters, &c.

3. That they diligently attend to the inſtructions which may be afforded them by others for their improvement in general knowledge.

II. With reſpect to the health of the Miſſionaries, as a free circulation of air, and an attention to cleanlineſs are the moſt eſſential means of preſerving it, it is recommended,

1. That when the weather permits they ſhall bring their hammocks on deck, at ſuch hour as Captain Wilſon ſhall hereafter appoint, and to keep the ſpace betwixt the decks clean, by as frequently waſhing the ſame as ſhall be thought neceſſary.

2. That as it is cuſtomary, for the ſafety of the ſhip, that the lights in it ſhould be extinguiſhed by eight o'clock in the evening, and conſequently the Miſſionaries will retire early to reſt, it

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is recommended, as a means of preſerving their health, that they ſhould riſe at the break of day.

3. That as inactivity, or too much ſedentary employment, may be injurious to health, it is recommended that every Miſſionary take daily exerciſe upon the deck.

IV.

Concerning the Mode of Settlement in the Iſlands.

IN attempting to obtain an abiding ſettlement in any iſland, it will be the duty of the Miſſionaries to exerciſe much dependance on the Lord their God; for the communication from on high of that peculiar diſcernment and ſagacity which are neceſſary in the firſt opening of intercourſe with an uncultivated and unknown people; and likewiſe for that influence upon the minds of the nations, which will turn the hearts of the people towards them, and bring them into favour and tender love with them. In ſubordination to this dependance, every proper mean is to be uſed, with a humble fear of provoking divine jealouſy, by reliance on the arm of fleſh.

The Miſſionaries may avail themſelves of the good opinion which they find entertained by the Heathen of thoſe Europeans, particularly from this iſland, who have formerly viſited them. They will alſo watch the firſt opportunities to impreſs the people of the iſlands with the ſimplicity and unfeigned benevolence of their own hearts towards them, in the firſt inſtance, with reſpect to temporal objects and concerns; inſinuating to them, without oſtentation, the ſuperior improvements in the

the arts of life which they have had opportunity to acquire, and expreſſing a cordial readineſs to impart to them every inſtruction and aſſiſtance of that kind. At the ſame time, it will be becoming the character of Spiritual Miſſionaries, to convince the natives, as ſoon as it is practicable, that they ſet no great value on theſe things, or on any thing whatever belonging merely to this world; but that the chief treaſure they convey is entirely of a religious and heavenly nature. The favourable providential influence on the minds of the natives, above alluded to, will attend thoſe, who, while they uſe prudent precautions, keep cloſe to their ſpiritual errand and work, as that which will bear them through every difficulty.

The Miſſionaries muſt make the natives ſenſible, that in ſettling among them they have no unreaſonable demands to make, no claims of ambition, arrogance, or avarice; that they are diſpoſed to acknowledge with the pureſt integrity and reſpect the dominion of the natives over their own iſland, and all its productions, and the ſubordination previouſly eſtabliſhed, and that they deſire no further footing or property among them than is neceſſary, in order to their ſerving them in their moſt valuable intereſts. Every thing, therefore, ſhould be fixed between the natives and the Miſſionaries, by tranſactions formed in the cleareſt and moſt equitable manner, according to the ideas of juſtice which the natives entertain, and are acquainted with. The Miſſionaries muſt not ſeem, nor indeed be, anxious to obtain an independance of the free good-will of the natives, but rather ſhow a willingneſs to place confidence in their juſtice and generoſity.

The firſt act of the Captain, or whoſoever may be empowered to treat with the natives, will be the procuring, by favour or purchaſe, ſuch a ſpot of

of ground as may be ſufficient for proviſion of every ſort, as well as for an abode.

On this ſpot a conſiderably large houſe ſhould be erected, which may ſerve for the place of public worſhip, when the weather will not admit our aſſembling beneath a wide-ſpreading tree, or the fair canopy of Heaven. This ſpacious manſion ſhould be formed as much as convenient after the mode and with the materials of the country, in building which, it is hoped we ſhall have the aſſiſtance of the natives. There ſhould alſo be a large room appropriated to a common hall for all meals, which ſhould be *fixed* and *regular*, and it will alſo ſerve for a ſchool room for the natives, at appointed hours.

All matters of houſhold economy may be regulated by a ſteward, appointed by the Committee for this very purpoſe, who is to take care, with proper aſſiſtants, from the produce of the land and the ſtores, to provide the family, according to a bill of fare regulated by the ſeaſons, and the abundance or ſcarcity, which muſt regulate your conſumption.

At meals, the acknowledgment of God ſhould be ſolemn, animated and chearful: ſometimes accompanied with a pſalm or hymn; temperance, an unfeigned readineſs in each to become the ſervant of all; a mutual delight in each other's temporal comfort, and a diſpoſition to catch proper ſeaſons of converſation on ſpiritual things, ſhould diſtinguiſh the Chriſtian from the Pagan board.

V.

Manner of Life in Society, Domeſtic Economy, and Employment of Time.

HERE alſo will, we hope, appear among the Miſſionaries the marks of that wiſdom and energy which proceed from the ſpirit of the living God. The order, harmony, vigour, and ſubordination, which will reign through every corner of the incloſure, muſt exhibit a ſtriking ſpectacle to the untutored mind.

How much of your time the neceſſary attention to your proviſion and maintenance will require, cannot be known till you get there; labour is rather to be courted than refuſed, as nothing would be more dangerous than a ſpirit of idleneſs.

Hours for the culture of your ground muſt be allotted daily, when every hand muſt be diligent according to his ability. Probably it will be moſt for the general good that theſe hours for manual labour ſhould be employed by each in their ſeveral peculiar arts and vocations. The gardener and huſbandmen, and thoſe who have no art or peculiar occupation, ſhould be in the field, cultivating the land; the carpenter at his ſaw-pit or ſhop; the ſmith at his forge or vice; and each ſerving the community in his own way; ſo that the appointed hours of labour being thus ſpent in the moſt uſeful manner for the whole, the reſt of the day may be appropriated for the more immediate purpoſes of the miſſion.

Your own improvement in uſeful knowledge ſhould occupy a part of every day; the beſt informed may improve themſelves, and aſſiſt and bring forward their brethren. Particular attention ſhould be paid to acquire as ſpeedily as poſſible the Otaheitan

Otaheitan language, to which the aſſiſtance of the Engliſhmen we may find there will greatly contribute; if but one or two of them cordially embrace the Miſſionaries, and appear tractable, and diſpoſed to hear the word of ſalvation. Thus, as ſoon as poſſible, ſhould we endeavour to have tranſlations of prayers and hymns in the Otaheitan language, and may probably find theſe bleſſed to the natives, even before we can acquire a facility to addreſs them in their own tongue; many may be pleaſed to ſing with us, even before they underſtand the import of the words; ſelect paſſages of Scripture and hymns may be amongſt our firſt eſſays of printing. We cannot but feel a ſacred glow when we think that the firſt chapter of St. John's Goſpel may be read in the Otaheitan language before another year expires.

Some part of every day ſhould be fixed, as is moſt convenient, to inſtruct the natives, to which inſtructions they ſhould be invited: our brethren each taking a claſs to teach the letters of our alphabet; the women ſhould teach the women and girls apart, and the brethren the men. We ſcarce entertain a doubt that many of the natives, from the higheſt to the loweſt, will be eager to learn how to read, and mark thoſe characters that to them muſt appear ſo wonderful.

During the time alſo that our ſeveral handicraftſmen are at work at their ſeveral trades, the natives will crowd with curioſity around them: all readineſs to inſtruct and inform them ſhould be ſhewn; every little office of kindneſs be freely done for them, and native youths of ready genius, eſpecially the relatives of the ſuperior people, whoſe protection and favour will be of uſe to us, taken and taught how to manage tools.

At ſuch ſeaſons there will be a favourable opportunity to addreſs the natives, who may be at-

tracted by their curiosity, and to mingle divine subjects of instruction with lessons of information.

It is earnestly recommended that every person in the Mission keep a particular diary of his own. Besides this, one person should be appointed to keep a general diary of the daily employments, and of every material occurrence which happens, we wish no specious accounts to meet public curiosity, but simple narratives of facts and observations.

This diary should contain remarks on the country, extent, division, soil, climate, produce, religious observances, government, social manners, common employments, &c. of the islanders: each from time to time should read these, and add any farther observations they have made. Something of this kind should be done every day, and the materials arranged once a week for transmitting home. These observations, formed into a body, would exceedingly gratify the public, and probably greatly advance the purpose of the Mission, by exciting a missionary spirit, and producing a considerable pecuniary assistance towards the furtherance of the work.

Whilst every brother possesses the property he chooses to carry with him, as an individual—as a Christian Society they should have a community of all the goods provided by the Society's funds, of the produce of their lands, and of their several labours, all this should come into a common stock for the equal use and benefit of the whole: This is primitive, and, in the present state of things, most conducive to the great object.

Whilst every office of kindness individually should be shown to the natives, no traffic, on any account, should be carried on, but by the person the President chooses to be the medium of communication in every purchase or exchange; nor should any brother presume to infringe this regulation. By this means you will be prevented from exhausting

exhauſting your ſtores, which by all wiſe methods you muſt huſband to the beſt advantage.

Great caution ſhould be uſed as to aſſuming a ſuperiority over any of the natives by making ſervants of them, even though they may ſeem willing to ſubmit to the yoke, excepting in ſuch things as fiſhing, that cannot be well done without the aſſiſtance of their ſervices. The great and powerful among the natives ſhould be taught by example to reward and do good to the loweſt.

Till the ſhip returns, do not ſeparate from each other, but endeavour to perfect yourſelves in the language of the country. Let your excurſions always be in company two or three together, ſent by the brethren, limiting the time of abſence, and returning according to order.

We recommend great diligence in providing an abundant culture of native vegetables and roots, as well as raiſing ſuch new ones as may be carried out, and will be found congenial with the climate. A prolific ſoil will probably abundantly repay their efforts, and plenty will enable us to aſſiſt the more indigent of the natives, and conciliate by acts of kindneſs their regard; remembering always that the ſouls of the meaneſt are as precious as the ſouls of the greateſt, and ſuch kindneſs to their bodies will mark our friendſhip to them, and we hope enable us by every means to gain ſome.

Whatever European commodities may be left, medicines, liquors, articles of dreſs or food, ſhould be carefully preſerved for exigencies, all ſtrong and ſpirituous liquors ſhould be wholly abſtained from, but as medicine and on ſpecial occaſions, and the natives ſhould never be ſuffered to taſte them.

The natives are diſpoſed to ſteal our iron and tools, and as the temptation to them is ſo great, we ſhould be very careful, when uſing tools in their company, to lay them near us and in ſight

ſight, and never leave them with ſuch temptations before them.

The books belonging to the Miſſion ſhould be under the care and reſponſibility of a particular perſon, who ſhall take a note from thoſe brethren who may deſire to borrow any of them, and none be removed without ſuch a note occupying a place.

Though we hope our conduct will convince the natives that they will get more by our inſtructions and aſſiſtance than by any robbery they may commit, and that the King and Chiefs will probably pledge themſelves for our ſecurity under that conviction, yet we adviſe that the houſe be never left without ſome perſon in it, as our attention will diſcourage any temptation.

On ſhore, probably, the ſettlement itſelf ſhould be formed, with ſome view of ſituation, eaſy of defence, and difficult of acceſs, and the houſes ſo ſituated, as to be ſurrounded with a ditch and palliſadoes, which, if no other purpoſe was anſwered, would render all nocturnal depredations from the natives more difficult; make it ſecure as the ſituation will admit, without appearing to erect a fortreſs, or to defend it by arms, which might alarm the jealouſy, and alienate the affection of the Chiefs. Our own peaceable and unaſſuming behaviour will ſoon convince them, that they have nothing to apprehend from us of danger, and every thing to expect of kindneſs and aſſiſtance.

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